

A D V I C E
FROM A
F A R M E R,
TO HIS
D A U G H T E R,
IN
A SERIES of DISCOURSES,
CALCULATED
to promote the welfare and true interest of
S E R V A N T S:
WITH
R E F L E X I O N S
of no less importance to masters and mistresses,
with regard to private happiness
and public tranquility.

In THREE VOLUMES.

V O L. III.

L O N D O N:

Sold by J. DODSLEY, in *Pall Mall*; T. CADEL,
opposite *Catherine-street*, in the *Strand*; J. RIVING-
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M D C C L X X.

E R R A T A.

Page	Line	
193	17	for <i>not rendered</i> , read <i>nor rendered</i> .
203	1	catch-word is <i>tongue</i> .
263	1	for <i>even</i> , read <i>ever</i> .
285	11	after <i>good</i> , dele the <i>comma</i> .
335		catch-word for <i>bave</i> , read <i>yet</i> .
352	7	for <i>much</i> , read <i>boro much</i> .
361	21	after <i>confidence</i> , dele the <i>semicolon</i> .
366	19	for <i>bonar</i> , read <i>bonor</i> .
369	2	for <i>and</i> , read <i>and it</i> .
397	20	for <i>corporeal</i> , read <i>corporal</i> .

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DISCOURSE XIV.

Her introduction to the world.

I Think, MARY, we have gone thro' all that is necessary to consider, with regard to the future state : Heaven grant thou mayst profit by my discourse ! Let me now lead thee into some knowledge of this world. Thou hast experienced so much tenderness under my humble roof, thou wilt think thy treatment the harsher any where else : but fear not ; rather suspect that an excess of kindness may make thee *proud*, or lead thee into some other snare, than be discomfited, if some things should be displeasing to thee. Abstain from evil, and all will be well. Blessed are those who do not raise their expectations above measure ; for they shall not be disappointed, not rendered wretched, from their mistake and ignorance of the world. I will tell thee

how to guard against the evils and miseries which lurk in secret, as well as those that appear with their faces uncovered ; and it is no less necessary to watch the enemy which lies in ambush in thine own bosom, and guard thyself against thy passions.

Passions in general.

It is obvious that *virtue* is acquired by the improvement of our *reason*, but *passion* has its foundation in *nature*, and is a kind of fever in the mind, which ever leaves us weaker than it found us. Observe how much superior those are, who command their passions, to such as are hurried away by every gust of pride, or foolish desire of the heart. Passion is apt to make *them* fools, who otherwise are not so : Those who overcome it, conquer their greatest enemy. Our reason is so blended with our affections, that the wisest sometimes cheat themselves into a belief that they are acting from the pure dictates of

of their reason, when their passions have really the greatest share: and thou wilt find wherein it is that mankind usually act from passion, more than from reason: but let us once be sensible of this, and consider our passions as our *servants*, and not our *masters*; and the evil is more than half cured.

Folly.

Of all the distinctions in the world, the greatest is between the *wise-man* and the *fool*: and this is marked out by one, whom we all acknowledge to deserve the name of a *wise* man: he says that the “fool lifteth up his voice with laughter; but the wise man scarce smileth a little.” And thou wilt assuredly find, that among fools he is generally the greatest, who makes the most *noise*, and thinks he knows most; as among the *wise*, the most knowing are generally the least exalted in their own conceit. I remember to have heard my master remark, “that the wise

learn more by the foolish, than the foolish by the wise ; for the wise man sees *the weakness of the foolish*, and avoids it ; but the foolish see not *his virtues* to imitate them." We may conclude that the less wit any one has, the less he will discover his wants. The patron of wisdom tells us, " not to speak in the ears of a fool, as it is casting pearls before a swine, for he will despise the wisdom of thy words."

Fools are generally painted *laughing* : when thou perceivest in whose company thou art, give no unnecessary provocation to a fool, because for the very reason that he is a fool, he may be very dangerous ; any hazard however is better, than to take part in his *profane jest*, or *indecent behaviour*.

Experience.

The proverb says, that *a man that is warned is half armed*. Experience is the best guide ; but it will not always avail ;

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“for the events of life do not always correspond with each other.” Thou, who art yet unacquainted with the world, shouldst remember, how much better it is to learn from other peoples misfortunes, to which thou art not necessary, than from thy own, to which thou art. Happy he who finds out his follies in his youth! It is also said, that “experience may teach a fool.” It certainly will, in time, reconcile us to all events; for there is nothing so wonderful, as that men who have lived long, should wonder at any thing.— When events which are *new* to thee, come to pass; observe, as well as thou canst, from what causes they proceed; and thou wilt generally find, that the tree which brings forth bad fruit, is corrupt; and learn by thy observation, how to avoid the cause of the mischief, as well as the mischief itself.

Patience.

Nothing is more natural to *youth*, than *impatience*, in hastening the events of

S 3. things;

things, or not attending to good council. Their inexperience flatters them into a belief, that every thing ought to be according to their will. They forget the proverb, that “ the fairest way about is the nearest way home;” and are often in so great a hurry as to defeat their own purpose. They do not accommodate their minds to others, as virtue requires, or necessity allows; and yet they flatter themselves that others will be obedient to them. These are a few of the faults to which youth is subject.

It is said that “ hasty men never want woe;” and it is most true, that impatience often involves them in quarrels and great difficulties. I charge thee, MARY, to love *patience* : it is the natural offspring of reason and experience. Carry these truths stored in thy mind. “ A patient man will bear for a time, and afterward joy shall spring up unto him. He will hide his words for a time ; and the lips of many shall declare his wisdom. The sinner shall not

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escape with his spoils ; and the patience of the godly shall not be in vain."

The wise man goes on to instruct us thus, " Be not ashamed to *inform* the *unwise* and *foolish*, and the *extreme aged*, that contendeth with those that are young ; thus shalt thou be truly learned and approved of all men living." Hear first, and then give answer. Instruct, or compassionate others. Those who lack understanding, always shew it, by want of patience. These, my daughter, are the sentiments given in this case, by the wisest man, except one, who ever appeared on the earth ; and the experience of above two thousand years, has confirmed the matter. Thou shouldst also consider that providence hath placed thee in a state and condition of life, wherein it is impossible to live without a large portion of patience.

Probity in service.

Thy first thought should be, not to put thy master or mistres to an unnecessary expence ;

pence ; yet nothing can be a greater temptation to this, than the very reason that makes most against it ; namely, the carelessness or ignorance of a master or mistress, which renders them subject to become a prey.

Before I proceed to give thee my thoughts, as they regard thy conduct and behaviour in a family, and towards thy mistress in particular, let me charge thee to be strictly on thy guard, to take no advantage, or do any thing unjustifiable, because thou mayest perhaps be *able* to do it, and not be discovered. Fraud in this case would be an aggravation of guilt ; a cruelty added to injustice ; and treachery to infidelity.

There are some families who know well their income and expence, and yet are hurried on by custom and habit, to live in perpetual distress, for want of the means of such a supply, as is necessary to put them on a level with those who are their most constant companions.

Little

Little dost thou know of the anxiety which attends the condition of many a master and mistress, to support their rank, in the maintainance of their servants: Thou wouldst not *envy* them, if thou couldst see their hearts. As a faithful servant, rejoice to see thy mistress *prudent*, tho' thou couldst benefit much by her being *extravagant*.

Thou wouldst be astonished, *MARY*, if I was to relate to thee a quarter part of what I know, in relation to the devastation of people's fortunes, in keeping *more servants* than they can afford; or by leaving things entirely to their management.

If thou shouldst become an upper servant, or act in any capacity of trust, be equally *just* and *exact*, "only that which is honestly got, is *gain*." Look upon every penny of thy mistress's money to be sacred; and touch not a farthing for thine own use, though thou shouldst mean to replace it. Set down what

what thou receivest *immediately* on the spot; and commit to writing what thou art *paying*, even before the money is out of thine hand. Do not trust thy memory, as some do, lest thou shouldst lose thy money, or charge at random.

Enquire of those who can teach thee the best and exactest method in accounts. *Method* is of such importance, in accounts, that it stands next in rank, to the *fairness* and *justness* of them: and the more plain and easy these are to be read and understood, the more wilt thou be recommended to greater trust, and acquit thyself with the more honor.

Carry this in thy mind, that as *good masters and mistresses* generally make *good servants*, so good servants not only preserve the tranquility of families, but frequently are the means of saving them from ruin.

The use and abuse of the tongue.

Experience, patience, and probity, naturally lead to the government of the tongue;

tongue; indeed this seems to be a branch of patience, for unseemly words are a great proof of the want of it. We have a common saying of those who speak foolishly, that "*a fool's bolt is soon shot*," and of those who are on their guard, "*little said is soon mended*." With relation to the vice of evil speaking "*who hath glas windows of his own, must take heed how he throws stones at his neighbor's house*." In respect to the purity of the mind, as expressed by speech, "*evil which cometh out of thy mouth flieth into thy bosom*." The last seems to contain admirable instruction, to consider ourselves as accountable to heaven for all our words. In the prudential government of the tongue, it should be remembered, that "*nearest the heart, nearest the mouth*," and "*wide ears and a short tongue*." We have *two* ears, and but *one* tongue, as if providence meant that we should hear much, and speak little. As to levity in speech, and heedless promises, we

are

are told that “ many words will not fill a bushel.”

The best way to improve in knowledge and virtue is to consider, that to use good words, is but an easy obligation ; but not to speak ill, requires only our silence, which cost us *nothing*. The tongue is the instrument of the greatest good, or the greatest evil: But altho' much evil comes by speech, yet when it is right to speak, it is wrong to hold our tongue. The necessity of considering *what* is fit to be spoken, and to whom it is fit to speak, remains in the same force. Thou wilt not live long in the world, before thou observest, that it is the talent of the half witted to talk much, and say *nothing*, but what had better have not been said. “ He that talks *all* he knows, will talk *more* than he knows, and great talkers discharge too quick to take aim ; whereas modesty in discourse, gives a lustre to truth, and an excuse for error ; but those can never speak well, who never hold their tongue.”

Always think before thou speakest, and not speak before thou thinkest.

There is one wholesome rule necessary in the conduct of thy life, in order to live peaceably, and with reputation and virtue, “never construe that in earnest which may be considered as spoken in jest, and be careful, not to say that in jest which may be construed in earnest.” It is a proverb, that “many a true word has been spoken in jest.” But whether it be jest or earnest, people conceited of their wit, usually say what they think is bright and shining, let it cost them or their neighbor ever so dear. “Confine thy tongue, lest it confine thee. There is a time when nothing, a time when something, but *no time* when *all things* are to be spoken. The heart of a *fool* is in his mouth, but the tongue of the *wise* is in his heart.—Life and death are in the power of the tongue:” Therefore take heed, my daughter, of whom, and to whom, thou speakest.

The fondness which most people have, of hearing themselves speak, and of entertaining each other, often prompts them to supply the defect of *memory* by *invention*; I do not mean premeditated falsehood, but that in a flow of spirits they make their story good at all events. These are worse than those tedious story-tellers, who tire us with unnecessary circumstances. Most people who attempt to tell stories, are apt to tell them too often, especially as they grow old; but “a tale out of season, is as music in mourning;” and many a good story ill told, appears as a bad one. All men are fools in a greater or less degree: tho’ some are *wise*, compared to others, and the tongue is the touch-stone of wisdom.

Above all, let me caution thee never to close thine eyes in sleep without recollecting whether thou hast not said something *wicked* or *foolish*, *too much*, or perchance *too little* in the day past. Repent with shame and sorrow, ‘till thy repentance makes

makes thee wiser, and thou cease to transgress. There are some so unguarded and liberal of speech, and indulge their resentments so much, that their whole life becomes a scene of folly, or guilt ; and some who are so callous, they know not when they offend.

What I now tell thee is applicable to every part of life ; and thou art to consider *this caution as* one of those guards, that is to watch and keep peace in a family. Nothing creates variance so much as evil tongues ; and thy sex and youth make it more particularly incumbent on thee, not to indulge thy self in *much talking* : it cannot be reconciled to *modesty* ; and it opens such a field for familiarity, particularly among servants, as is apt to breed hatred and contempt, or love out of season. Thou mayst observe, that people of no education, whose parents might be less happy than thy mother and myself, and such as have not received so much instruction as I have given thee, are so much

the less reserved in the decency and modesty of their discourse.

Observe the difference between the reserve, which arises from *pride*, and that which flows from modesty; that whilst thou maintainest thy reputation, thou mayest purchase esteem, rather than expose thyself to the imputation of being high minded above thy condition.

Consider also thy particular situation towards thy mistress, and consult her humor. Her superior station will naturally lead her to expect a degree of homage from thee: and that thou shouldst not speak but when thou art spoken to, and then be as ready as thou canst with thy answer. If her regard for thee should incline her sometimes to speak familiarly, never forget she is thy mistress. If she should occasionally consider thee as her humble friend, and companion, thy task will become the more difficult. If thou speakest boldly, it may be considered as impertinence; and if thou flatterest her,

as

as is the custom of female servants in such circumstances, she being a woman of understanding, will look upon thee with contempt. In common life, we, who from birth and education, have no view beyond servitude, are apt to grow useless if not impertinent, if we meet much indulgence, unless we have wit enough to make a proper use of it.

If thy mistress should demand thy opinion of a matter thou dost not understand; to excuse thyself as being ignorant, is sufficient; but if thou art acquainted with it, relate the facts, rather than give thy opinion of them, and leave her to form a judgment, declaring, in the most submissive terms, how much more able she is to judge, than thyself. This thou may'st do without the least violation of truth; for in all human probability, it will be the case—and this will please her: but remember to express thyself in as *few*, not in as *many* words as possible. I have said,

the more on this subject, not only with a view to teach thee how to behave in general, but as happiness in service depends so much on the government of the tongue.

Truth and falsehood.

From the use of the tongue, consider the importance of *truth*. I have heard my master say, that the *Egyptians*, of old time, were used to wear a golden chain, beset with precious stones, which they styled *truth*, intimating That to be the most illustrious ornament: and well might they think so, seeing that it is our duty to die for *truth*.

The sacred writings tell us, that *God is truth*; and therefore to pervert the use of our speech, which so remarkably distinguishes us from the beasts that perish, must be a high offence to him. A lie ought to be avoided as a thing the most hurtful in nature.

The advantages of truth are so conspicuous, that “ it is always consistent with

it-

itself, and needs nothing to help it out : it is always near at hand, and sets upon our lips, and is ready to drop out before we are aware : whereas a *lye* is troublesome, and sets a man's invention on the rack ; and one trick needs a great many more to make it good." Such is the state of the case, as every one, at the very first view, must readily acknowledge : and happy were it, if only chamber-maids were guilty of lying. Alas, my dear MARY, when I attended at table, I once heard a great *lye* from the lips of a fine lady ; every one stared, as if they had been frightened, but nobody chastised her !

Amongst the first *christians*, they counted it a most impious thing, even to *dissemble* the truth ; and when under persecution, scorned even life itself, rather than preserve it on such base terms, as to be beholden to *hypocrisy*. This was not enthusiasm, but sober sense and reason : they believed in him "in whose lips was no guile !"

—Truth alone without any soft words,

is sufficiently powerful: It stands in no need of studied and artificial practices to recommend it.

Lying with regard to good manners.

It may be thy fortune to live among people who make no scruple, occasionally, to tell each other in plain words, that *they lye*. This has a harsh sound and a severe meaning. There are many *untruths* advanced wantonly or by mistake; in such cases, do thou reply in decent terms, as, *I think you are misinformed*, or, *I believe you are mistaken*: those who have any breeding, often add, *you will pardon me*, or, *you will excuse me*.

There are also many *lies of vanity*, which are deceitful, tho' not intended to injure. People who are too wise to believe what is said, look serious on such occasions, and make no reply. It seems to be a duty of friendship, as well as humanity and religion, among intimates, to admonish in private

private for such lyes: tho' I am sorry to tell thee, MARY, that mankind seldom have so much courage on the one side to give, or humility on the other, to take notice in a *friendly* way, of any sort of lyes; tho' they often talk of friendship, and act like *enemies* by slanderous reports.

What ever the case may be, to *give the lye* is a great fault, tho' thou shouldest be much provoked: but it is a greater, *to tell one*. Women should be at least as careful of their honor, in this instance, as men usually are. Amongst the gentry, there are some men who will tell a lye; without any hesitation; but if they are reproached by another, in order to support a good name, they demand his *blood*. Thus many have fought under a notion of preserving their *honor*, who had no *good name*, and consequently hazarded their lives *for nothing*! I tell thee this, that thou may'st know what is passing in the world, and civilize thy manners, as all people ought to do; and this good will

at-

attend it, that every station in life, will be rendered the more safe, property more sacred, and life itself more pleasing. Whilst we distinguish what liberty really is, with regard to our freedom as derived from laws, the less brutal we are, the less we shall be subject to chastisement from superiors, and our lives and properties as it relates to them, will also be the more sacred. And if thou wilt take notice, thou wilt find there is more *violence* committed amongst us, by the lower part of the people, than by the higher, altho' these require looking after.

Truth and soft words as they relate to liberty.

My master used to say, there are some nations whom we affect to despise for their ignorance and poverty, more civilized than ourselves, and among whom there is less danger of suffering violence. There is a civility, even in a carman, which naturally delights, and makes one wish to be his friend ; as when he is brutish, we long to see him chastised. My master used to say

say, this was the effect of liberty in low minds ; but liberty methinks should make us love each other, and serve as a watchful guard *against* oppression, not teach us to oppress each other : But every act of incivility or violence, seems to be a kind of oppression. We bear it, because it is done by custom, not authority ; and because in many cases we cannot chaitise without giving more authority than is safe ; but still this use of liberty is a great tax on life. When I see my neighbors forget themselves so far, as to use bad language, and commit violence on each other, under a notion of liberty, it makes me think of lions and bears, who run wild in woods ; with this difference, that these animals do not insult their own kind.

In regard to thy station, I have observed more than once, that nature and temper work so strongly on manners, that the carriage of a chamber-maid has frequently been like that of a gentlewo-
man,

man, and sometimes the behavior of a gentlewoman low and vulgar.—Civility will always be valuable, and so will virtue and solid worth. Guard thyself, my dear MARY, and offend no one: *words* are sharper than two edged swords, and sometimes wound as deeply.

Malignity of a lye.

With regard to thy conduct towards thy mistress, remember, that people who are really honest at heart, are clear in their discourse and keep close to truth: “Lying is the vice of a villain, a coward, and a slave. From the moment thou attemptest to conceal a fault by a lye, thou wilt forfeit thy friendship with *truth*; and she, thy best friend, will forsake thee. Truth and falsehood can never dwell together. If thou art discovered, thou becomest for ever suspected. All that thou wilt get by lying or dissembling, is, that thou wilt not be believed when thou speakest truth.” If thou tellest a lye, thou
wilt

wilt be tempted to support one falsehood by another ; and a continued aggravation of guilt, or a bitter repentance must follow.

I am sorry to tell thee, MARY, that there are many servants, now a days, who scruple not to *tell lies* ; and others who *equivocate*, and evade the truth. They mean to support a certain character, by appearing to have more virtue than they can make a just claim to ; and yet degrade themselves by the infamous practice of lying. They do not consider that an honest servant makes a better figure in the sight of God and men, than a lying master.

Those who have been brought up in the fear of God, and understand the vileness of a lye, must be extremely distressed when they are taken by surprize ; but to intend by such means to deceive, is shocking !—Lying is a vice which walks abroad with gigantic strides, and lays waste the virtue of a large portion of mankind, in this,

and perhaps in every other country. It prevails much among those who are in a state of servitude, or that have not had much education: but they cannot be ignorant that a lye is a crime of the blackest dye. SOLOMON says “ a *thief* is better than a man accustomed to *lye*, but they both shall have destruction to heritage;” as if he meant to inform us, that there is some peculiar wrath in heaven to blast the lyar. The wise man, speaking in his own person, says, “ I have hated many things, but nothing like a *false* man, for the *Lord* will hate *him*.” Indeed who can love man or woman, who secretly undermines the ramparts of that citadel, wherein alone the rational creation find rest and security? Destroy *truth* among men, and they will become to each other, worse than beasts; for these, I believe, practice no deceit upon their own kind.

Let us consider, on the other hand, the comfort and joy which the *love of truth* affords, in all the *thoughts*, the *words*, and

actions of men. The wise man says, “ the lip of truth shall be established for ever ; but a lying tongue is but for a moment.” It seems then to be the wrongest policy in the world, to lye ; and liars have frequently no expectations of advantage beyond the present hour.

All wise people hold their tongue when it is not proper to speak ; but never *lye, deceive or equivocate*, for this is practising in the works of the *devil*, who is the father of lyes.

My dear MARY, I hope thou wilt convince thy mistress, and every body else, that (altho’ *truth* is not to be spoken at all times, and prudent people, have often occasion to conceal their thoughts) thou hast a soul superior to falsehood, and hast learnt from me, to dare to tell the truth, to those who have a right to require it ; tho’ thou shouldst condemn thyself to the acutest suffering. It is thus thou mayst be sure of *respect*, and perhaps of *promotion* ;

tion ; for “ as the birds will resort unto their like, so will truth return unto them, that practice in her :” and accordingly the wise man goes on to inform us, by this admonition, “ Keep thy word, and deal faithfully, and thou shalt always find the thing that is *necessary* for thee.” This advice comprehends all commerce with the world.—*Promise* nothing, in which thou canst not religiously observe thy word. The wise man does not engage, that *dealing faithfully* shall make every one rich ; this would be impossible, but that it will provide every one with what is *necessary* for them ; which is all we can with any *decency* beg of the Almighty, or perhaps, with *safety* to our virtue, wish for or desire.

My dear MARY, if I should live to hear thou hast told a lye, it will be as a dagger to my heart : All the labors of my mind in thy service, and all the hours I have spent in giving thee instruction, tho’ they will return into my own bosom, yet

yet with regard to thee, they will be mixed with the bitterness of sorrow. O cherish in thine heart, the love of *truth*: be assured, my daughter, that “she will return into thy bosom, and repay thee amply for all thy respect unto her.” In the most *cheerful* hours of *life*; and in the day when *death* shall hold up his dart, she will comfort and support thee. I have told thee that *God* is *truth*; and therefore those who love truth, love *God*, and will be beloved of him; and however mean their condition on earth, they are the objects of his mercy; and will be made happy for ever and ever!

DISCOURSE XV.

Pride.

I think our last conversation was upon the subject of *truth* and *falsehood*. Truth, my dear MARY, has something in it so heavenly pure and glorious, that a wise man once said, if God were to appear visible to men, he would chuse *light* for his *body*, and *truth* to represent his soul. O my daughter, in all thy steps, stick close to truth, and pay her homage. Pride, with her train of vanity and censure, envy and anger, malice and revenge, will fly with shame and confusion, at the appearance of the brightness of truth. A very little experience will teach thee, how fatal *pride* is to the human breast; and how contemptible it appears in the eyes of the beholders. What is it such wretched mortals as we are, can be proud of? If we do *well*, it is but our *duty*;

duty; and if ill, we are *punishable*. Those who think well of us, do not therefore render us the more excellent; and those who think ill of us, will hardly do us any good.

We are to stand or fall by the uprightness, or iniquity of our own lives; not by the fancy, the censure, or opinion of others. Observe how the wretched little pismire, man, struts about when he is proud! Behold what an extravagant opinion he has of his own merits: what an immoderate conceit of his own genius, and how low he holds others in esteem, who probably may have more virtue and real merit than himself! If the proud man succeeds, 'tis because others are foolish, and not that himself is wise: or perhaps his success is intended for his punishment. Thou wilt soon find how untractable the the proud are: How seldom they yield to reason and discourse; and how often they involve themselves and others in difficulties,

ficulties, which might have been easily avoided.

It is amazing to consider, how such *things of dust*, as men, can indulge pride : Amidst all the wealth and greatness, which the world can furnish, pride exposes a man to hatred : yet it is not the *height*, to which he may be advanced, which unavoidably makes him giddy ; but that in the foolishness of his heart, he *looks down* on those below him. If thou feelest this passion work in thy breast, despise thyself in dust and ashes ; and pity, rather than envy others, when *they* are guilty.

When I receive a favor, done with an air of pride and disdain, it loses more than half its value ; and my heart almost revolts against the expression of my *gratitude*, to those who deserve so little of my *eſteem*. For altho' pride is so shameful, contrary to all other vices, it never seeks to hide itſelf.

O my daughter, look up, and cast thine eyes around, and survey this canopy of the
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heavens, under which we all live, protected by one common father ; our hopes and fears, with regard to the consequences of death, being all the same. Then look on the *earth*, and see the *folly* of earth-born pride ! See how *little* all such *greatness* appears, for which poor mortals are apt to value themselves ! To be proud of *virtue*, I told thee on another occasion, is a contradiction : To be proud of knowledge is absurd, seeing that the wisest know so little : To be proud of riches ; alas, how many of the wealthy are miserable ! And do not the *greatest* among men, stand in need of the *meanest* ; and are not our labors at least as useful to them, as their wealth to us ?

But the poorest, alas, are not therefore the most humble : Pride lurks in every human heart ; drive it out of thine, I beseech thee, and substitute in its room, a glorious desire of excelling in virtue. Consider what is passing in thine own bosom, rather than the opinion of the world ; yet

yet despise not such opinion, lest in this thou shouldst indulge pride, and perhaps ruin thy fortune. “ Esteem is to virtue, what air is to plants and flowers, which maketh them to blow and prosper ; and as this is sometimes the cause of virtue, it is likewise a part of its reward.” To love our own kind, and not regard their *esteem*, is a kind of contradiction.

There is a certain generosity, which we call by the common name of pride, that prevents our doing wrong things, and this is more particularly necessary to a woman. This properly employed, often proves a shield to chastity, and other virtues. *Humility* itself ceases to be a virtue, unless it scorns to do an evil thing. When pride is opposed to vice and folly, it *becomes thy sex* ; and it is far safer for a Woman to be thought proud, if by this means she guards her honor, than under a silly notion of false humility, to expose herself to ruin. On the other hand, pride when it exalts us in our own esteem, and

and tempts us to despise others, is armed with a thousand daggers: it never fails to wound the peace of mortals, and frequently turns their brain. Thou hast read, that it was the crime of fallen angels, and was not made for man, who is born of a woman. The wise man says, “*the beginning of it is, when one departeth from God, and his heart is turned from his Maker:*” Remember, MARY, that *thou art a christian*, a follower of the meekest and greatest person that ever lived. Consider how the brightness of this character darts forth rays, which dazzle and confound the pride of man!

SOLOMON says, “*that vengeance as a lion, shall lie in wait for the proud, but humility and the fear of the Lord, are riches, and honor, and life.*” Thou seest that he considers *humility* as inseparable from the fear of God, and productive of worldly blessings. But he tells us, “*the proud are hated of God, and as they plow in-*

iniquity, and sow wickedness, they shall reap the same."

Proud people are generally the most ignorant of their own hearts ; nor can we see ourselves whilst pride stands in our light.

The *Spaniards*, as my master once told me, have a proverb, which says, " With the *proud*, be proud, with the *humble*, humble." The first part supposes a kind of equality of condition. Some poisons are the best antidote against poison. And it is true that a steady and undaunted carriage, which puts on the appearance of pride, is the best to oppose the proud, for not to *fear* them, is to conquer them. Still remember, that *evil* is most easily overcome by *good*. The last part of the proverb is an admirable lesson to keep us in mind, what man should be to man, always rational and gentle, and a persuasive comforter of the afflicted.

Is it not enough to humble the proudest heart, to consider, what sickness, pain, age, or misfortune, may reduce us to ; and that a few years must bring us all down to the dust ? Of all human blindness and folly, nothing can be more deplorable than pride : In the *rich*, it is one of the most mischievous, among the *poor*, the most contemptible of vices. As the proud delight to be expos'd to view, the greatest mortification is to disregard them ; and if out of contempt of thee, and thy condition, they should never come in *tby* way, it will be so much the happier, as it will save thee the trouble of keeping out of theirs. It is much easier to avoid the proud than to contend with them, which in thy circumstances would be great folly :

Pride often defeats its own end, and makes those hated, who might otherwise merit our applause. Let thy deportment be always *bumble*, and this will naturally make thee *civil* to others, and they will interest themselves in thy favor : whereas

pride will choak all thy other virtues. Among the proud themselves, thou mayest observe, that they *bate* one another, and are the *first* that complain: for tho' a likeness of manners in all other instances generally begets *love*, in them it produces *hatred*. **H**umility will lead thee to make a friend of a foe, but pride will make a foe of thy friend.

Consult thine own welfare: think what the effects of pride usually are, in thy state of life. Mockery, derision, ill-natured and unkind reproach, sullenness, and unwillingness to learn necessary duties, are the ordinary attendants of pride. From the same fountain flow unforgiveness, cruelty, and the contempt of others. **O MARY**, despise not the meanest person on earth, nor suffer pride to hurry thee into resentments of the untoward behaviour of others. At first view, it seems to be difficult to return *good* for *evil*, but thou hast been taught from thy youth up, that this is wisdom and virtue, and *immortal glory*! How many thro'

thro' pride, show the fiercest resentments, for accidents which wise men laugh at, instead of putting themselves in the same degree of blame, as the aggressor. By not observing this rule, evils are multiplied without end; and a cloud of darkness is drawn over the fair faces of love and friendship, affection and esteem, and every tie which should bind, in mutual charity, all the children of Adam. O my daughter, what might this world be, if we were all humble and wise !

Vanity and affectation.

Vanity and affectation are nearly related to pride; this is the wicked parent of these untoward children; and as these are vices to which thy sex is in a particular manner addicted, it is necessary to give thee a precaution against them. Vanity is the folly of foolishness; and affectation, the cryer that proclaims it. If thou meanest to preserve thyself pure, and untainted, observe how the vain and affected

expose themselves to laughter, whilst they tempt *vice* herself; for who expects resistance from those who have so little understanding. Consider also how exceedingly absurd it is, to entertain any expectation of the esteem and applause of the world, when the folly that forfeits both, is our daily practice. Nothing surely will be a greater proof of the foolishness of thy heart, than to seek for admiration, by the very means that will make thee laughed at.

Those who are of most importance to themselves, are generally of the least consequence to other people. It is a common vice, to be fond of ourselves, but when a woman grows vain of the charms of her person, or fine clothes, or some such circumstance, she becomes ignorant of those things wherein real merit consists, and is prevented from acquiring the virtues which would render her truly amiable. One would not imagine, MARY, that in our rank of life, these vices should
ever

ever be seen ; but there are fools of all sorts, and I have seen young women in villages, as well as heard of them in courts, whom the looking glafs, or the flattery of men, have perverted even to turn their brains ; and I believe the consequences are generally the most fatal, in the lower state of life.

There are very few people who do not love flattery : If it is not gross, the wifest are not displeased, unless they happen to be out of humour with something else. Take care it doth not rob thee of that simplicity, which at once discloses the charms of humanity, contentment, and the fear of God, which are of such high value.

They are more dangerously ill, MARY, who are drunk with vanity, than those who are intoxicated with wine. In the last case, a short time sobers them again ; but in the former, they sometimes become incorrigible. None of us are in fault, for being what we are, in mind or body, provided we are not the cause of our own deformity :

but you may be assured, that every woman is defective in understanding, in the same degree that she abounds in vanity.

Flattery.

Take care, my daughter, how thou trustest to *flatterers*. Those who are properly such, are knaves, who make it their business to cajole fools, and gain their purposes. Let flattery be confined to such of the *great*, as are fools enough to reward those who tell them lies. The proverb says, “dogs wag their tails, not in love to thee, but to thy bread.” The greater the commendation is, be the more on thy guard, and not fall a sacrifice to a few empty words, tho’ there should be some truth in them. Believe not all the *good* that is spoken of thee, whether it be said to thy face or not.

If thy mistress should carry thee to *the great city*, there is vice and flattery in abundance, and servants too often learn the vices of masters or mistresses, without their virtues.

“ The

“ The only advantage of flattery, regarding virtue or understanding, is, that by hearing what we are not, we may be instructed in what we ought to be :” But fools have sometimes wit enough to flatter, and what a wretched thing it is to be deceived by a fool. I have heard my master observe, that it is a very *old saying* “ that flatterers never lift any one up, but as the eagle does the tortoise, to get something by his *fall*; and that crows devour only the *dead*, but flatterers the *living*. ”

On the other hand, it is most true, “ that in the fulness of the heart the mouth speaketh,” and some kind and tender words will fall from honest tongues, which if not all strictly true, do not the less proceed from the heart. The proverb says, “ sweet discourse makes short days and nights,” nor are we to shew the same kind of resentment of those, who we have much reason to believe are our true and sincere friends, as of persons who may be justly suspected of evil. Shut thine ears

to

to flattery, whatever quarter it may come from.

It is the office of a friend to reprove for our safety, but it should be done with tenderness: our enemies often flatter us when they mean our destruction: They also frequently endeavor to humble us by unjust reproaches. Upon the whole, it will ever be most safe for thee, especially while thou art in the bloom of youth, to fly from commendations: yet on thine own part, forget not the powerful persuasion of gentle words; and be grateful for the civility of others. Act according to the dictates of thy reason and thy religion, without any absurd severity of manners. Spread not a net for the feet of thy neighbors, but rebuke them when thou thinkest they trespass.

As to us *men*, we are lavish in the praises of women, whose personal charms make impressions on us; and thy sex forward in discovering the advantage; but be cautious

cautious, lest thou shouldst fall thyself,
where thou apprehendest no danger.

Envoy.

Consider that *pride*, *vanity*, and *flattery*, lead to *envy*; and if thou believest all the good which is said of thee, thou mayst be tempted to deprecate others. *Envoy* is apt to excite resentments even of virtue itself: and weak and wicked minds have often committed horrible crimes from mere *envy*: The envious poison themselves with the *virtues* of others. *SOLOMON* says, “ the envious man hath a wicked eye, he turneth away his face, and despiseth men.”

The surest sign of a generous and good disposition, is to be without *envy*: but the base and ignoble are generally envious. There are some wise enough to be fully contented with their own, and not to envy any other person; and indeed what can be a greater proof of folly, than *envy*? Art thou more or less excellent in mind, body, or estate, for the condition which

another

another woman may be in ? And art thou sure thou wouldest *exchange* conditions in *every* respect ? Whether her fortune be the reward of her virtue, and intended for her good, or not, thou canst not certainly tell ; nor canst thou see what is passing in her heart. But this thou mayest be sure of, that her virtues may raise in thee an emulation, which being founded on just principles, can hardly fail of promoting thine own good : so far thou wilt be *benefitted*, instead of injured, by the advantages which she enjoys. Nor is this the only happiness ; for let thy fortune be ever so deplorable, there is comfort in thinking that there are some in the world, who have it in their power, and may have it in their will, to relieve thee.

In all the catalogue of vices, none seem to be more foolishly wicked and abominable, than *envy*, except *malice* and *revenge*. To pretend to lessen what we will not imitate, or to wish to humble those above us, because they are above us, has something

thing in it so black, that I know not how to express the hatred which thou oughtest to have of it. Other passions may claim a pretence at least to some pleasure or satisfaction ; but what can *envy* furnish, but pain and vexation, at that which is properly the subject of joy ?

Malice.

Malice, is nearly related to envy, and in its effects yet more abominable : what is said of one, may without much injustice be imputed to the other. The most amiable and worthy persons, always forgive soonest, either their friends or their enemies, their companion or a stranger. And thou mayst constantly observe, that those who are most inclined to do any injury, are for the same reason most disposed to *malice* ; or in other words, least willing to forgive. SOLOMON says, that “ when a man’s ways please the Lord, he maketh even his enemies to be at peace with him.” If thou shouldst at any time so far turn

thine

thine eyes from heaven, as to feel the impressions of *malice* in thine heart, look into thine own bosom, and see there what is amiss ; and from a natural compassion we have for ourselves, thou wilt find *malice* stare thee in the face, with horror, and reproach thee with foolishness and iniquity. We censure others, sometimes without *malice* ; but it is hardly possible to entertain *malice*, without shewing our weakness by rash censure ; and by this thou wilt most easily discover what is passing in thy heart. O, my dear MARY, I can say nothing stronger than that *malice*, is fit only for the ministers of the prince of darkness.

Censure and slander.

To hate what is *criminal*, and to laugh at what is *ridiculous*, are no proof of want of virtue or understanding ; but let me advise thee, how thou lettest *thy thoughts go abroad*, without considering what evil they may do to others or thyself.

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There is but one part of mankind, of whom scarce any person speaks ill, and these are people who speak no ill of others. The very birds of the air carry what we say to the ears of the offended. When thou hearest *evil reports*, leave them to the weak and uncharitable, to brood over, and repeat them not: thou wilt then be sure of doing no harm to thyself, nor injustice to thy neighbor: and this will afford thee more true satisfaction, than any pleasure thou canst enjoy in telling a tale, the very repetition of which carries with it some degree of evil. If there is no use in telling it, but merely for conversation, there is some danger; and therefore let every one talk of it, before thou openest thy mouth; and then do it with tenderness and sorrow, rather than severity and satisfaction. If there is *joy* in heaven over a sinner that repenteth, there must be *sorrow* in heaven, over one that offends: and shall angels weep, and sinful man make a play-game of human misery?—O my daughter, let not my lessons

of charity and compassion, be given in vain. The day will come, when thou wilt think them of great value ; and how vastly shall I gain by this cultivation of thy heart, as well as my own, when I must leave my fields to another husbandman.

Believe me, there is nothing so *dangerous* or so *contemptible*, as a satirical vein, and an overbearing manner of treating friends or foes. “ He that maketh others afraid of *his* wit, had need be afraid of *their* memory.” To despise those with whom we commonly converse, or turn them into *ridicule*, is so ungenerous, I may say, so *treacherous*, that it is shocking to humanity. The best dispositions have many blemishes ; and why should we speak of them to no good end ? But how can we speak properly of characters unless we mention the valuable, as well as the worthless parts ? If we attempt to expose a person to derision, who, *upon the whole*, is respectable, and highly to be esteemed, we do a manifest injustice, not to the party offended only,

only, but even to the hearer also, who is thereby deceived.

I have often observed that the birds peck at the richest fruit : in the same manner slanderous tongues frequently attack the best characters ; others are not worth their attention. The artful way of mentioning some slight merits to gain credit for candor, and then come out with a *but*, and heavy accusations, is really abominable ! A blemish in the best character, may be easily discovered, but shall we look for *blemishes* in characters which are *good*, at the very moment that we know not one who is perfect, but God ? There is seldom any thing said in this way but does hurt to those who *make* the report ; and those who *bear* it with pleasure, are on that account generally the worse for it.

My dear MARY, remember that it is in the power of every one to be *honest*, but whilst there are so many *evil tongues*, and *open ears*, no one can say his reputation shall not be touched. If thou shouldst

be ill-spoken of, receive it as a caution not to *deserve* it ; and convince the world of thy virtue by double diligence. All that goes beyond this, is putting our peace in the power of the weakest and worst part of mankind.

Anger.

Let us now consider the effect of a combination of *many evil passions*, and a mind rude and undisciplined. Hast thou not heard a proverb, that “ he hath wit at will, who with angry heart can hold him still.” No one can say, he never will be *angry*, but he may *restrain* his wrath, and consider what he ought to do. The wise man says “ be not *hasty* in thy spirit to be angry ; for anger resteth in the bosom of *fools*.” And, “ seest thou a man *hasty* in his words, there is more hope of a fool than of *him*.—He that is *slow* to wrath is of *great understanding*, but he that is *hasty* of spirit, exalteth folly.—A soft answer turneth away wrath,

but

but grievous words stir up anger." Are not these glorious *sayings*, MARY? Me-thinks they fire the heart with the love of virtue, and of human kind! What an admirable proof of a temperate spirit, was that, when a fellow spit in the face of a philosopher, who being asked if it did not provoke him to anger, answered, "*no: but I am thinking whether I ought not to be angry.*" The evil deed ought to be punished; but the offended was not therefore to abandon *his reason*. Those who can make a calm reply to the angry, are too hard for their antagonist. The wise man says, that "he that is slow to anger, is better than the *mighty*, and he that ruleth his *spirit*, than he that taketh a *city*."

In the course of thy days, thou wilt frequently find, that when people want reasons to maintain their opinion, they grow angry. — And that the *weakest* and *proudest* part of mankind, are always the most easily worked into wrath. But

in regard to *true wisdom*, no one should be angry for *any thing*, whereas thou wilt find many people angry for *nothing*. Nor is it a sufficient excuse, for those who are addicted to anger, that it is soon over: there is no great difference between one long anger, and a great number of short ones. According to the law of Christ, that anger is unwarrantable which hath seen two suns: but in the longer anger, we may know the *cause*, and find the remedy; but in these flashes of wrath, it is impossible to be prepared for them.

Remember, my dear MARY, that it is the *second word*, that makes the *quarrel*; and when thou seest thy opponent angry, be the more temperate, and let him excite thy compassion; for the anger that begins with *folly*, thou mayst be sure will end with *repentance*: And those who do not conquer it, will be conquered by it.

Be advised before the *habit* of anger seizes thee, lest thou shouldst afterwards be

become deaf to advice, as a sickly man loses his relish for wholesome food. We speak of *man*, meaning the humankind, but anger in a *woman*, seems to be yet more shocking than in my sex. It is certain that "anger dwells in the bosom of fools." If thou indulgest a moment's serious thought, thou wilt find more comfort to thyself, and reputation with the rest of the world, from *gentleness* towards others, and a real and sincere affection for them, than in any satisfaction their *sufferings* can give thee, tho' thou couldst punish them ever so severely, whenever they offend thee. Nothing is so *foolish* as anger: but the patient are always constant to their friends, and moderate in their resentments to their enemies, whilst the *angry*, give themselves no time to consider what *is* right, but being proud and self-conceited, as the wise man says, "continually devise forward things, and are always bringing mischief to pass."—This is a most apt description

scription of the *fally*, as well as *iniquity* of anger.

I remember to have heard my master mention, that it was a noted saying among wise men, in the most ancient times, that, *anger is a short madness*; and it certainly is so in all its effects and appearances. When it is not checked in the very first motions of the blood, it suddenly affects the brain, and becomes a fit of frenzy. Some have so lost their senses on such occasions, as *never to recover them again*!

If thou *shouldest* be angry, sin not: Be not provoked to utter *cruel* or *indecent* words, or to do cruel actions; much less proceed to that rage and tumult of the heart and affections, which convert men into devils.

It is emphatically observed in the sacred writings, "that anger makes men give place to the devil." O, my daughter, let all bitterness and wrath, anger, clamour, and evil speaking, be put away far from *thee*. Bear no malice, hatred,

hatred, or revenge; no, not for a minute! Rebuke gently: however sensible thou mayst be of an injury, or affront, there can be no pleasure in *resentment* equal to that of forgiveness. It is plain that “a passionate temper renders a man unfit for advice; it robs him of his *reason*, and consequently of all that is great and noble in his nature: and as he becomes unfit for conversation, it destroys friendship, turns justice into cruelty, and order into confusion.”

Revenge.

Pride and anger are the genuine offspring of Lucifer, but *revenge* is his favorite child, and this passion is most frequently found in people of little minds. Suppose a person injures me, I have either deserved to be punished, or the offender is foolish and perverse. Am I privileged by the folly and perverseness of another to be foolish and perverse myself? If it were not *myself* who is injured, but some

some other, should I be so extremely offended? My resentment then, is an effect of a false self love, not respect for the cause of virtue.

Love thyself truly, and as thou mayst, and then thou wilt recollect what bitter sorrows may attend the gratification of *revenge*. To indulge this passion is equally *foolish* and *devilish*. My dear MARY, learn to bear an injury, and consider an affront, rather as injurious to the party who is guilty, than to thyself who art not guilty. If thy *virtue* triumphs over the *offence*, thou art really the *better*, not the *worse* for the affront; thou wilt feel the comfort of thine own mind, in being so much more virtuous than thou wert. This is *that* wisdom which consists in *making a virtue of necessity*: and this demonstrates that *nobleness* and *generosity* of soul, which is so acceptable in the sight of God; and high in the esteem of men.

It is natural indeed to *dislike* what is in itself unworthy, but *hated* is of the nature of

of *malice*; and this generally relates to persons, rather than to the thing hated. And is it not far better to pass by in *jeft* or *in silence*, an affront which does thee dis-honor, than to meditate a greater evil, which is *revenge*? It certainly costs more to *revenge* injuries than to *bear* them. We ought, for the sake of our own quiet, to divest ourselves of all sentiments of *revenge*, and think only how to prevent a *second* affront; but he that waits for an opportunity to gratify his *revenge*, is in effect watching to do himself a great mischief.

A gentle reply to scurrilous language, is as severe a *revenge* as ought to be shewn; and if thou confidest the matter, thou wilt find abundant reason to avoid this *devilish* passion, that thou mayst not be the cause of any of those sad and tragical events with which the world abounds, to the great disgrace of religion and humanity.

The great object is to be *good*, in spite of temptation; but surely we are most

grie-

grievously tempted to be wicked, when we feel our minds lead us to revenge. Thou knowest, that our divine religion, commands us to be charitable and tender, even to our enemies, and to do them *good* when they do us *evil*, and trust to heaven for the event. *Revenge* is no where warranted by the christian law: **SOLOMON**, was a Jew, yet he says “ *He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.*” What then will become of such a miserable being, if because of his *revenge*, his sins shall be *had in remembrance* against him?—We are all creatures of one common nature ; under one God and father of all ; and can we recollect too often that he that *hatesth his neighbor* cannot love his *God?* We are all likewise admonished to be kind to others, tender hearted, *forgiving*, as we hope for Christ’s sake to be *forgiven.*

D I S-

D I S C O U R S E XVI.

Cunning.

Let me now consider how to defend thy youth from the dangers of vice, with regard to those practices which may not appear to be near so dangerous as they really are. *Cunning*, wears the face of a *virtue*, but is the base representative of it, and no more like it, than an *ape* is like a *man*. It is the art of dissimulation and deceit, which foolish people practise, because they know no better; or being wickedly inclined, act against their better judgment. It deforms the beauty of truth, and renders the charms of simplicity and sincerity, as hagged, as one of those poor old women, who in days of ignorance, were called *witches*. As *truth* and *simplicity* charm the heart, *cunning* fires it with the greatest disdain. If instead of being honest

and wise, thou pretendest to be only *cunning*, thou wilt put thyself off for gold, when thou art only a counterfeit coin, and in the issue be punished for an impostor.

Cunning is a crime imputed most to thy sex, and to the very worst part of it, who are often dupes to their own deceit. Where there has been no real grief, a counterfeit sorrow and lamentation being put on, the very man whose heart was most enamoured, has been led astray. This is acting the crocodile, by the enchanting power of tears: but if the poor man is wrought upon to do a foolish or wicked action, to gratify the pride or vanity, the ambition or avarice of a woman, tho' he may thank his own weakness, she is the aggressor and will suffer severely in the issue. This is rank iniquity, not punishable indeed by human laws, but referred to the sharper vengeance in the kingdom of darkness.

Thou

Thou hast heard people speak of a *cunning man*; this sometimes means an *adventurer*, and sometimes a *clever fellow*; but it oftener signifies a *great rogue*. Thou mayst likewise have heard of an *artful woman*, which in other words is a *cunning woman*, who has the talent of deceiving, or taking the advantage of the ignorance or simplicity of other people. I hope thou wilt learn too much wisdom, and too much honesty, ever to be *cunning*, and yet be *wise*, and observe when others are playing off this trick, on thyself or thy friends. Wisdom is express by generous manly truth spoken with prudence, and by worthy actions intended to promote the happiness of oneself and others. *Cunning* is a *hy* artfully insinuated, and intended to deceive, supposing that if truth be disguised, the purpose will be answered.

Thou hast heard of the *idiot*, who finding a carpenter asleep, cut off his head, with his own ax, and then triumphed by

saying how foolish the man would look when he awaked and missed his head. This was *his cunning*; and what is *theirs* who take advantage of others in their unguarded hours, and by the practice of vile arts, deceive them to their hurt?

Credulity.

I must also warn thee of the danger of being too forward in *believing*, whether the matter relates to thyself or others. Consider *what* is said, and by whom it is said; compare it with thy experience; examine how far thy belief may concern thy interest; how it may hurt thy charity, or affect thy person. Nothing will sooner induce thee to believe a man, than when he commends thee; but in thy condition; and situation, nothing ought to alarm thee so much. Many a poor girl has become a sacrifice to the ready credit which she gave to the high commendations of her personal charms. If we examine the nature of praise in general,

neral, the partiality of some, and the inability of others to judge, there is great danger of its being often bestowed in the wrong place. What a bustle have we heard made by the multitude, in praise perhaps of the vainest, or most vicious person; whilst for want of virtue in themselves, they have totally overlooked the most virtuous characters! The best sink when raised above belief.

Habit.

I have told thee already, that *habit* makes *sinners* or *saints*. At every age, and in every condition of life, we have some weakness or infirmity, which leads us into ill habits: or if we have resolution enough to oppose our weakness, and divert the current of our thoughts and actions into a good channel, we then acquire good habits. When these take deep root in our temper and inclination, and are confirmed by practice, they become as a second nature.

A virtuous habit finds its own reward, and a vicious one its own punishment. The first has no *pains*, and the last no pleasures but as they fall in with our inclinations. Virtue hath no fears, but it is full of hopes, and the satisfaction of it daily increases. But in the case of *bad habits*, they draw us powerfully against our better reason, and we see the vanity of the enjoyment, in the very height of our possession of it. We secretly languish to get *free*, but find ourselves bound by a chain of folly, and iniquity.

Every gratification of an ill habit, carries with it its own punishment, from the reproach which attends it; by the anger which it provokes against ourselves; and by the fear of punishment hereafter. It is always dangerous to be much attached to any thing, unless we are convinced that it is not only good in itself, but will not be attended with evil consequences. In all things wherein thou art satisfied

fied there is real and substantial good, adhere to them with all thy might. The habit of prayer ; the habit of commanding thy passions ; of temperance, chastity, charity, hope, faith, and the like ; these habits indeed are of the highest importance !

The world is full of a vast variety, and we are all very apt to be suddenly affected. When thou seest a pleasing or displeasing object, when thou smellest sweet or offensive odours, hearest grateful or harsh sounds, or touchest that which is agreeable or causes pain, in these the senses only are concerned. Now observe that the *understanding* is equally susceptible of apprehension of *good* and *evil*, as it regards the *spirit* or better part of us. It is of very high importance to thee to acquire a habit of recollection, of what is *right* to be *thought*, or *done*, that thou mayest not gratify thy senses at the expense of thy soul. Too great a part of mankind are such slaves to evil habits, that against their better judgment, they are

hur-

hurried away to *incontinency, gluttony, anger, swearing, and even lying*; and other vices which grow into habits, and plunge many wretched mortals, into a labyrinth of difficulties, which often terminate in early death; and God knows what will be their end hereafter.

Love of Pleasure.

The wise man informs us, that “ those who take pleasure in wickedness shall be condemned, but he that resisteth pleasures crowneth his life.” There are many professed lovers of pleasure, who love nothing else, but consider all discourse upon virtue and religion, as mere *canting*. Eating, drinking, and mirth, play, news, or any thing that is *not serious*, being their constant entertainment, all their hopes, and all their joys are confined to their *five senses*. Thou wilt judge, MARY, if this is fit for a creature that is born the heir of immortal happiness !

If thou wilt *take pains* in what is *good*, as I mentioned in regard to *habit*, “ the *pains*

pains vanish, but the *good* remains ; but on the other side, if thou takest pleasure in what is *evil*, the *evil* will remain, and the *pleasures* vanish. Now balance the account, and consider how little thou wilt be the *worse* for the *pains*, or the *better* for the *pleasures*, when these are both past." But if the crown of life is to resist pleasure, the reward of that resistance will be immortal happiness which will never end.

Think, my daughter, what fools those are, who give themselves up to vicious *pleasures*, which are so very short in themselves, and must be attended with bitter *repentance*, or endless *torments* ! Govern thy life and actions by the rules of reason and religion. " No man is a master of himself so long as he is a slave to any thing else." Reason grows stronger by the *exercise* of it ; whereas our love of vicious *pleasures* acquire strength by our *indulgence* of them. Reason is a physician to the mind, as well as the body ; but an eagerness after *pleasure*

sure is apt to create a feverish habit in both, and often acts on the body as *poison*.

Thou perhaps mayst think it more in character for *me* to *preach*, than for *thee* to *practice*. It is true, MARY, that I am in the declension of life, but for the same reason, that I have travelled thro' it, I am the better able to inform thee, not only of the best roads, but also how to guard against falling from the precipices, or sinking into the quick-sands with which it abounds. Hast thou never observed the folly of youth, when they despise the superior knowledge of riper years? Think of the advantages thou mayst now receive from me. I have lived long enough to see my own defects, and to have a just sense of my own *weakness*; and from hence derive a degree of *strength* which it is hardly possible for thee to enjoy without assistance. Weared with the vanity of the world, the mind naturally turns to its supreme good. What *can* teach, if *time* doth not? But who, in his

senses

senses, was even afraid of discovering truth too soon?—What do'st thou think is the *material* difference between the aged and the young? The pleasures of the understanding never cloy; but among them who place their happiness in the gratification of their senses, such as have the most of these gratifications, are on that very account generally the *most miserable*. And how do they seek their own misery? By despising good instruction. Affecting to be unlike the aged, they espouse folly in opposition to wisdom, and are led by their ignorance and the blindness of their passions, crowned with garlands, like the ox to the slaughter.

Not to *desire pleasure* affords more delight to the understanding, than the enjoyment of it. To a rational mind, the highest joy is the contempt of pleasure. Whenever we are wrapt up in the *delights, commonly called pleasure*, we do in effect *discharge all our virtues*. Man being a rational and accountable creature, his proper happiness must

must be lodged in the *soul*, not in the *flesh*.
 " If one might have all the pleasures in the world by asking for them, who would so unman himself, as by accepting of them to desert his soul, and become a perpetual slave to his senses ? " There is nothing more true, than that pleasure, as opposed to virtue, makes *wise men fools*, and the *brave, cowards* : and those who having riches, employ them in the purchase of pleasures, not warrantable in the sight of God, are in effect only receiving wages of sin and sorrow, and live in slavish dependence on the *tyranny* of their own *passions*.

Thou who art yet in a state of innocence, will hardly discern the truth of all that I tell thee ; but however flattering pleasure may appear, from the very *magic* which seems to be included in the *name*, yet I who have been young, as thou art, and had stronger propensities to evil than I am induced to believe of thee, my daughter, am fully *convinced*, that no good man was ever inwardly troubled for the omis-

siōes

sion of any pleasure ; from whence it follows, that pleasures, strictly speaking, are neither profitable, nor good." I am no less persuaded that every indulgence that is wicked, or foolish, or interferes with our doing good, is constantly attended by a sting of conscience : We blush within ourselves, and are secretly ashamed of our wickedness.

Now, my dear MARY, that thou mayst be sure of thy mark, and distinguish this matter clearly, observe how the desire of pleasure creates secret wishes and expensive pursuits ; how it involves its votaries in difficulties ; how often these depart from their true interest, and at once sacrifice their virtue, and their happiness, to an idol, which at length falls down upon them, and destroys them. Scenes of expence and jollity, are frequently scenes of distress and misery ; and *company-keeping*, as we term it, has hurried many a young woman into destruction.

I have heard some of my neighbors comfort themselves on their death-beds, that they never were *company-keepers*; the very thing itself, *in their opinion*, and as they saw others abuse the liberty of modest conversation, implying a degree of guilt. On occasions of jollity, people seldom know what they are about: They warm their blood with liquor, and by the means of music and noise, they banish reflection; and what can be the consequence? Poverty itself cannot restrain the vicious.

Our great philosopher and friend, says, “ The heart of the wise is in the house of mourning; but the heart of the fool is in the house of mirth;” teaching us that *wise men* rather go where they can do *some real good*, and shudder not at beholding the most serious parts of life; but that *fools*, consider only how they shall be diverted; and you may observe their aversion to every thing that requires thought.

True

True pleasure.

It is a part of wisdom to be cheerful, and always to carry with us a merry heart; but we ought to *know our company*, before we indulge in any kind of merriment, lest it should beat down the barriers of decency. All of us have our joys and sorrows, some which are, and some which are not, known to the world. Every one is fond of *amusement*; nor can we be always employed in the most serious affairs of life. But, my dear MARY, forget not that *life itself is a serious concern*. The whole scene of things, past, present, and to come, when it is most joyous, wears a serious countenance. And considering how naturally we court pleasure, we may easily understand what SOLOMON means, when he says that by resisting pleasure we crown life. To resist sinful gratifications, and the pleasures which ensnare, is a material part of our duty; as it is our happiness and honor, even to court pain when it leads to *true pleasure*. What

is the path of glory, about which the great, the good, the learned, philosophers and patriots, talk so much ? It is not the bed of ease, nor the amusement of the fancy.

As to the innocent pleasures which gladden the heart, these being rightly understood, are recommended, not forbidden, for we are commanded to *rejoice always* : But observe the difference ; if thou consultest thine inclinations only, and not the reasons which may occasionally offer against indulging them, thou wilt be led insensibly into actions which tend to vice, if not directly into vice itself. Hence arises the necessity of *temperance* and *caution*, in the use even of indifferent things, which are not forbidden. It is thus thou mayst learn where to stop, and avoid going to the utmost verge which innocence allows.

True wisdom restrains us from doing wrong, as well as leads us right. It is her task to conduct us thro' life, and show us the

the way to everlasting joys. Happiness is the *end* we pursue; pleasure, when faithful to us, is but a mere handmaid. We are oftentimes miserably deceived, when we comitt ourselfes to the guidance of pleasure, to lead us to happiness. It is only the ways of religion which are *wise*, and “ her ways are ways of *pleasantness*, and all her paths are *peace*.” Be on thy guard, my daughter, and consider what thou rejoicest at; so shalt thou enjoy the highest of all pleasures, the perpetual feast of a *good conscience*, and the transporting hopes of *happiness* which will last for ever !

Hope and fear.

In all the various concerns of thy life, remember, that *hope*, of all the passions of the human breast, is the most pleasing, as its opposite is the most painful and horrible: Without hope, *despair* would seize the mind. Thou knowest not what a day will bring forth: But “ he that

lives in hope, danceth without a minstrel." Under all circumstances, *hope* chears the mind, and provides the *best music*, which is *peace* and *comfort*.

Mankind often court the pleasure of *false hope*, which is called a fool's paradice. This sometimes stifles the pangs of *despair*, but "the hopes of a man void of understanding are vain and false." Hence we learn, whether we *fear* the effects of it or not, that vice leads to *miser*y. Be virtuous, and wait in hope of that day, which will fill the measure of thy *wishes*, when it will be said, "*Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.*"

The natural effects of *hope*, is to banish *fear*. All *fear*, except the *fear of God*, or the *fear of doing a wrong thing*, is grievous to the heart; and instead of helping thee in danger and distres, "it will betray the succours which reason affords. The wicked fly when no man pursueth, but the righteous is bold as a lion."

Thou

Thou mayst have observed, that *Women*, being bred up in a different manner from men, often think *they* have a title to indulge themselves in childish fears ; whereas, courage is no less necessary to the virtue of a woman than to a man. The affectation of great boldness in manners, is indelicate and absurd ; but doth it therefore follow, that thou who art born to die, shouldest not learn to face death ; or that thou shouldest lose thy wits, on the approach of danger to which thou art always exposed ?

The whole of this matter may be reduced to this advice. “ Restrain thy hand from *evil*, and thy soul shall have nothing to *fear*. In all thy undertakings, let a *reasonable assurance* animate thy endevors ; for from fear proceedeth misfortune, but he that *hopeth, helpeth himself*. In all thy desires, let thy reason go before thee, and fix not thy hopes beyond the bounds of probability ; so shall success attend thy un-

undertakings, and thy heart shall not be vexed with disappointments."

Amusement.

Our notions of *pleasure*, in some measure comprehend *amusement*, or relief from *labor*: It is *labor*, and *relief from labor*, which constitute the entertainment of life in all conditions. Some work for *amusement*, and some for *bread*; and happy it is when our *labor*, is our *pleasure*. Opinion constitutes a great part of *pleasure*, for many take delight, in the very thing that others esteem great drudgery. Nothing is so pleasing to a well ordered mind, as the discharge of a duty, and therefore our very duty should be made a part of our *amusement*.

I have already told thee of the danger of *amusement*, at improper times, and in bad or doubtful company; for thy *virtue* is a treasure thou always carriest about thee, and mayest be robbed of. All the world knows, that the fine lady and the country

country lass, equally delight in *dancing* and *singing*; the difference is only in the manner. Now let me advise thee to avoid both, in company: *singing*, is an amusement, and may be indulged in *private*, or at church *in psalmody*: but *idle songs*, or any songs, will be apt to ensnare such a girl as thou art; especially if thou shouldst happen to excel thy companions. As to *dancing*, it is never practised but in company, and *in our station, dancing-company* is, I think, generally bad company; I mean, that dancing in our station, is never conducted with perfect decency, and free from danger to young women. Thou perhaps wilt hardly believe me; but I have not lived so long for nothing. I know not if *dancing* be worse in town or country, but there is no necessity to declare against it, in such terms as to quarrel with thy neighbors, who resolve to *dance* at all hazards. I wish that thou, my daughter, shouldst be amused by *walking* or *seeing of shews*, or any thing innocent, when thou

art

art permitted to amuse thyself, rather than by dancing; for thou wilt hardly make thy fortune by it, but thou mayst easily marr it. These are the occasions when such young women as thou art, are *least* on their guard; and when men of evil intentions are *most* on the watch, to carry their wicked designs into execution. Thou wilt always find amusement and instruction, in *reading*, provided thou makest choice of good and proper books, otherwise there is mischief also.

Company, mirth and satyr.

This brings me to mention, the great care thou shouldst take in the choice of thy companions. We are naturally “*pleased* with mirth, and consequently with a *merry jester*, but we never *esteem* him: a *merry fellow* is frequently one of the *saddest*, or most wicked fellows in the world.” To be *merry* and *wise* is a common lesson, and absolutely necessary to be learnt. Be assured, MARY, that whatever is *good* in us, is generally heightened by the com-

mu-

communication, being in good company ; and whatsoever is *evil* in us, is called forth in the conversation of foolish or wicked persons, and thou wilt soon find evil enough in thine own heart. It will be thy greatest happiness to seek the conversation of those who will countenance thy *good* qualities, and suppress thy *bad* ones.

Be assured that wherever the speech is *impure*, the *mind* is *corrupted*; and nothing is more silly than an ill-timed laugh: many laugh at their own imperfections, seen in another. From the moment we begin to *laugh* and *sneer* at some who are *present*, or at others who are *absent*, we expose ourselves to the imputation of ill nature, if not injustice; and what is worse, to become *really* unkind, or *uncivil*, if not malicious. "It is far better, that conversation should not rise higher than *harmless trifles*, than be turned to *flander*."

Those who can best entertain themselves *without company*, are often the best entertained

tained *with* it, and whoever carries good humour and affability into company, may be sure of a kind reception, among those one would wish to be kindly received by. It is one of the great secrets of life, to please those with whom we associate, always understood to be, as far as is consistent with virtue and humanity.

Those who have good hearts, and good understandings, know how to contradict with respect, and to please without flattery or too much familiarity. If thou meanest to preserve thy religion and humanity untainted, it is time to withdraw when the discourse is *wicked, indecent, or slanderous*. If thou hast no acquaintance with the person who is reviled, thou wilt hardly be able to discover, whether what is said, be well or ill grounded. But seeing that there is so strong an inclination in most people, to find in *others* as *many* faults as possible, and in *themselves* as *few*; thou mayest be almost sure that the *evil* part related is *encreased* and *blackened*,

ened, and the *good* diminished. People seldom consider what will be said of themselves, were it only for the fault of speaking ill of others. "He that speaks the things he *should* not, may hear the things he *would* not."

Consider thy company in a great measure, as good or bad, as they are tender or cruel toward their neighbor. Always endeavor to change the subject, when others are ill spoken of. Speak well, as far as thou canst, and *thy virtue* will check the *vice of others*. Soften the rigor of the sentence given by them, and avoid injustice towards a good name, as thou wouldest decline *theft* or *robbery*. If thou art satisfied from circumstances that the party absent is injured, think it an honor to appear as an *advocate*, and plead the cause with a becoming warmth. In acting thus thou wilt do as thou wouldest be done by, and shame those who set no bounds to their folly or malice.

Endeavor to accommodate thyself to the capacity of those with whom thou conversest. If they are in a *bigger* condition than thyself, the more silence and attention will be necessary: with those who are *lower*, the more affability will be proper. Never affect being so much above the *meanest* as to treat them with insolence. But whether *superiors*, *equals* or *inferiors*, if they are viciously inclined, avoid them: do it with as much decency as thy circumstances will admit of: but still I say, avoid them. The very “*hatred* of the vicious will do thee less harm than their *conversation*.” There are many instructive proverbs, that I remember from my youth up, and which I now recommend to thee. “He should have a long shafted spoon, that sups pottage with the devil. And thou hast often heard that “one scabby sheep infects a whole flock.”

Be wise, my daughter, and take care with whom thou spendest thy time. According to the proverb, “better be alone than

than in bad company." It is not the happiness of domestics in service, to make such choice of companions, as others may, who are more free: Their behaviour depends on the good order of the family. Avoid the company of those, whom thou hast reason to think ill of; and defend thy virtue, tho' thou shouldst become a martyr to poverty and distress. In general, rather seek to hear of thy faults, that thou mayst correct them, than of thy virtues to triumph over, and despise others.

In thy intercourse with the world, "be not easily exceptionis, nor given to contradiction, for this occasions contention; nor be rudely familiar, for this breeds contempt. " If any thing be not *fitting*, do it not: If it be not *true*, speak it not." In a word, cherish in thy heart a true love for thy fellow creatures: this will at once make thee *good natured*, agreeable to others, and pleasant to thyself: it will make every object about thee appear with

smiles, and thy prospect of heaven will look the brighter and more glorious.

Sincerity and uprightness.

Be sincere and upright, and thou wilt not only prevent falling into a snare thyself, but if thy companions see that thou wilt not consent to, or connive at any thing that is *unjust* or *wicked*, it will lead *them* also into the *paths of integrity*, and promote that *domestic love and harmony* which is the true source of happiness. Sincerity thus engages *gratitude* and *fidelity* on its side, and these three good qualities, becoming one strong *united virtue*, can never fail in the issue; for this is generally strong enough to oppose all the evil devices of the devil.

Chearfulness.

Remember, MARY, that *chearfulness* is as much preferable to *mirth*, as *health*, to *laughter*. It may not exhilarate thy spirits, but it will give thee *solid and lasting joy*, for it is the natural reward of a good conscience. “ They that laugh at every

every thing, and they that fret at every thing, are fools alike." SOLOMON says, " the gladness of the heart is the *life of man*; and the *joyfulness* of a man prolongeth his *days*.—Love thine own soul, and comfort thy heart. Remove sorrow far from thee, for *sorrow* hath *killed* many, and there is no *profit* therein." He has another admirable saying, worthy of thy attention, *namely*, that " a *cheerful* and *good* heart, will have a care of his meat and diet." This instructs us in the excellency of *cheerfulness* over *mirth*, wherein so little care is usually taken, that people at *merry meetings* eat and drink, as if their health could not be injured by excess, nor themselves put off their guard, in point of prudence and chastity. It likewise shews, that even *riches* which spread the tables of the *great*, often prove *snares* to them, when the *cheerfulness* of the *poor*, is not only safe and innocent, but a more *delightful feast*, for it leaves no pain behind. To this purpose the same wise man

says, “whether a man be *rich* or *poor*, if he hath a *good heart* towards the *Lord*, he shall at all times *rejoice*, with a *cheerful countenance*.”

Contentment.

Contentment is the *reward* of cheerfulness and all other virtues. O, MARY, it is far better to be lowly born, and dwell with the *umble* in contentment, “than to be perked up, in a glittering grief, and wear a golden sorrow.” A *little* with contentment makes rich; and SOLOMON tells us, that “better is a dinner of herbs where *love* is, than a stalled ox and *baſted* therewith.”—And “better is a little with the fear of the Lord, than *great treasure and trouble* therewith.” The same wise man goes on to inform us that “the chief things for life are *water* and *bread*, *cloathing*, and a *house* to cover shame.” And who can dispute the truth that the *necessaries* of life, to a *virtuous* mind, lie in a very narrow compass: but vice

vice being always in want, is the fruitful mother of *discontent*.

The peace of every human heart, must arise from *contentment*, and this can be the reward only of a good conscience. Keep thy innocence, and thou wilt keep thy peace of mind. Think of thy advantages, as well as the disadvantages of thy condition : It is hardly to be imagined thou wilt ever be embarrassed by *wealth* ; and it naturally follows, that thou canst not be so easily inflamed by *pride*. The more temperate thou art in all things, the more thou wilt enjoy that happy freedom and tranquility, to which so many of the great are strangers.

I have often observed, MARY, how some of the wealthy pass their time ; and amidst their enjoyments how miserably poor those are, who want the power or inclination of employing themselves usefully. They are as sensible of a want of *something* which pomp and riches cannot furnish, as the poor are of the want of bread : in

a word they want *contentment*. I have likewise been an eye witness of the miseries of those who are in want of many necessaries of life: But in the midst of poverty, I have beheld the goodness of God, in giving them hands to labor, and humble submission to his providence; and I never saw the virtuous and industrious totally unprovided for.

Cast thine eyes around, and behold how many are in a less comfortable situation than thyself. For my own part, I see infinite reason to relish the fruits of my own honest labor, and in humble gratitude to my maker, to eat my morsel with sweet contentment, hoping for happiness in that state, where the rich and poor will meet without distinction.

We must bring things home to our own bosoms, and examine what is passing there. So far from complaining of providence, in regard to want of great wealth, I consider how small a portion of mankind can possess it; and how few of them employ it.

it as they ought. When I examine my own heart, and discover in it those many dark shades and spots, which deface it, even in my own eyes, I conclude that there would be many more, if I had been bred up to great abundance : It is most reasonable to think so ; and tho' I might say with others, *I would trust to the tryal* ; it might not therefore be the safer for me. Being convinced as I am, that virtue is the sovereign good, of mortals, may it not be *best for me*, that my condition is no higher ? And being such as providence has assigned, ought I not therefore to think it *the best for me* ?

Thou knowest not, my dear daughter, what is passing in men's hearts, when they arrive to a near view of eternity. Those who have large portions of this world's goods, are apt to hanker after them, whereas instead of being torn unwillingly from the world, I may throw it off as I part with my garment when I retire to rest. I may enjoy a superiority in this last

scene

scene of the *play of life*, and come off with more applause in the sight of God than some who have acted a higher part. But whether thy lot shall be better or worse than mine, I see not how thou can'st express thy *gratitude*, even for life itself, without *contentment*: or how thou can'st be acceptable to thy maker, if thou wishest, not to have been born. Therefore beware of discontent as a high offence against God.

In order to understand rightly the advantages of being *contented*, consider that even *afflictions* to the *good*, are far more advantageous to them, than the greatest *prosperity* can possibly be to the *wicked*: and what the indigent lose in the *pleasures* which wealth can furnish, they may gain in *wisdom*, and the tranquility of their minds. Adversity is not without its comforts, nor is prosperity ever found without its share of trouble. "How often it happens among the wealthy, that they dislike what they have, and like what they have

have not, and cannot purchase. The discontents of the poor are more easily removed than those of the rich ; and he that is content with a little hath enough, and he that complains, hath too much." If happiness is to be judged of from *contentment*, it must follow that many of the poor are *happy*, and many of the rich *unhappy*. If thou can't live free from want, as the natural reward of thy industry and virtue, care for no more ; be assured the rest, in the eye of reason and religion, is but vanity.

All painful sollicitude about future events, further than such precautions as prudence dictates, is at once a proof of *discontent*, and distrust of providence. Even those who only submit from necessity, are surely in a worse condition, than those whose minds are framed to their circumstances ; for things are *bitter* when they are forced on us, but *easy*, if not *sweet*, when they are complied with *willingly*.

" The

“ The greatest misfortune of all is, not to be able to bear misfortunes,” and next to this, is the not knowing how to make the evil accidents of life administer to good. In some shape or other *evil will happen*, and trouble is the lot of every one who comes into the world. If all things succeeded to our wish, we could no more exercise the grace of *contentment*, as it regards the dispensations of providence, than we could forgive enemies if we had none. As a proof how indulgent heaven is to the wise and righteous, they never find in their hearts to wish to change persons and conditions with others. I remember a remark of my master’s, that “ a wise man will desire no more than he may *gain justly, use soberly, distribute chearfully, and live, contentedly;*” And as there is no condition so high as to be without fears, neither is there any so low as to be without hopes. The highest object of hope is that of everlasting happiness after death, and this is common to all men.

men. And where there is *this hope*, there contentment will reign. In a word, a quiet and contented mind is the chief good of mortals here below : it is the utmost happiness man is capable of enjoying in this world ; and the maintaining such an uninterrupted tranquility of spirit, is the very crown and glory of wisdom.

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good will is every where but man
knows it not.

DISCOURSE XVII.

Good nature.

There is no reason, my daughter, why I should flatter thee, but I think myself bound to do thee justice, and therefore I will tell thee the properties of one good quality which I have observed in thee. All those are not *good natured*, who are virtuously inclined. The tree is known by its fruits ; and those alone deserve this description, who extending their kindness as far as they are able to all the world, are prompted by *temper* to comfort the afflicted. People of this turn never find themselves truly happy but when they are acting according to their own natural disposition, dutifully to parents, affectionately to children, and faithfully to friends. As master or mistress, tender or compassionate to servants ; and as a servant, cheerful, dutiful, and industrious ; affable in behaviour

our under every circumstance, and benevolent to all the world. *Good nature* may be attended with the utmost sensibility of the perverseness of those who want sense or virtue, but still it finds within itself a fund of kindness and compassion not to be exhausted. Remember however, that *good nature*, without prudence and virtue, injures its own name.

Think as well of the world as thou canst, and not as ill of it as disappointments may induce thee to do. The proverb says, “good-will should be taken in part of payment.” *Good nature* puts the best constructions on kindness, and inclines us to be forward in executing those good offices which constitute one essential part of the pleasure, and necessary duties of life. *Good nature* is also the best spur to kindness; and it is said, “he looseth his thanks that promiseth and delayeth.” Wouldst thou be happy, be slow in thy resentments; quick in forgiveness; and superior to little incidents which disturb the *weak* or *ill-natured*

part of mankind. "Kindness will creep when it cannot run." An obliging disposition, will always engage the attention of thy *superiors*; as *kindness* will call on thy *equals*; and if thy gratitude is proportioned to *their* regard, thou wilt become very acceptable. This will create, on thy part, such love to thy mistress, as a good child hath to a tender parent; and the return from her will probably be suited to thy desert. Good nature is not confined to ages or conditions. If thy mistress should happen to be deficient still thou mayst gain so much virtue.

Gentleness, carefulness, and zeal, supported by an inflexible probity, and an open placid disposition, are properties of so persuasive a kind, that they generally, overcome evil, and win the most obdurate hearts to a sense of humanity, if not of kindness. Good nature is constant, and goes far beyond *good humour*. Thou wilt draw the attention of thy superiors by a kind of force, when

when they see thou art *resolved* to deserve it. And take heed, MARY, that as *thou* wouldst think it cruel to be condemned as *ill-natured*, for being sometimes off thy guard, or out of humour, so as to express a hasty peevishness, do not expect perfection in others.

This instruction is more particularly necessary in thy station, for as servants are more ready to make remarks on this subject, than masters imagine they do; themselves should likewise be the more attentive to their own conduct, not to offend.

Generosity.

Generosity ceaseth to be a virtue when it entices us to do offices of kindness beyond our power. Our virtues, as expressed in action, must be suited to our circumstances. The mind may retain a readiness of disposition to serve others, and so far be as fruitful as the rain which cometh down from the heavens: but where there is no water in the clouds, none can

fall upon the earth. Whatever is in thy power, let it flow from a free hand and an open heart. The humblest actions sometimes carry with them a greatness of mind, superior even to the bounties of kings ; and we must be contented when it pleases providence to restrain us with regard to the means of relieving others ; and think with gratitude of the relief we receive ourselves, still maintaining the generosity of our minds.

Charity.

The more prudent thou art, the more able thou wilt always be to assist any one who is in particular distress, being a friend, acquaintance, or nearest of kin. Every one has some power ; and as the widow's mite was considered by the Son of God, as a great charity, thy little contribution may be useful to the distressed, and acceptable in his sight, who sees the heart. If it happens, that thou hast *nothing* which thou can'st with any propriety spare,

God

God will accept the thoughts of the heart. A tear offered up to misery, where only a tear can flow, will be pleasing to the tender Father of mankind, who in such cases accepts the will for the deed.

The duty of *charity* is universal; it is the bond that cements all other virtues; for the same reason it doth not consist alone in giving alms, because every one has not alms to give; but every one is bound to be charitable. What we cannot do from the pocket, we may accomplish with our hands, or our tongues.—He that is sensible of evil himself, will consider how other men are sensible also.—To be *truly good*, and yet refuse making others as happy as we can, is a contradiction; for *goodness* itself consists in promoting the welfare of others. To help those who are in no condition to help themselves, is a God-like virtue, and this may be often done without money.

It is better to be of a generous mind, of the number of those who stand in need of

relief, than of a hard-hearted disposition, tho' in plenty. The same charity which, among *christians*, makes men humble, just, and watchful to do all the good, and avoid all the evil possible, makes them also *courteous* and obliging. And nothing can be more certain, than that one may be very *charitable* without having any thing to give ; and very *uncharitable*, and yet, as St. Paul says, give ones *body* to be burnt. *Alms* are a kind of spiritual incense which ascends to heaven ; and so is the *compassion* which we feel at the sight of misery.

Charity, as comprehending *christian love*, is so absolutely commanded, and is truly so much the bond of society, that the neglect of it can never be dispensed with. And what can exceed the *pleasure* of seeing others made *happy*, except the making them so by our own means ? By taking a share in the *miseries* of others, we render wretchedness the more supportable ; whereas, plenty amidst the frowns and contempt of the world, is but a splendid kind

kind of misery. The miser is of all characters in the world, the most hated. Except the *real use* of riches, of which a part should be devoted as alms, what is the rest but mere conceit, or the madness of the brain? With regard to prudence, in that part of charity which relates to *alms*, the proverb says, “near is my shirt, but nearer is my skin.” This regards those circumstances wherein the absolute necessaries of life are required for ourselves: and then it is not improper to say “charity begins at home.”

There is one kind of charity, **MARY**, which requires no money, and yet it is of the highest importance to mankind. I mean that of making *peace* among neighbours, friends, and acquaintance. By this we get credit with the world, and what is infinitely better, the blessing promised to the makers of peace.—*Good advice* may be a great charity, if thou canst persuade the offenders or offended, to *take it*; or a *good book*, if they will *read it*.

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If thou art ready to do good, providence will befriend thee with *time* to do it in: and the more thou doest, the more thou wilt be able to do. Thy mistress is a lady admirably inclined to offices of piety, and humanity: Entreat her leave to inform her, what thou knowest to be true, in regard to misery and distress: She will judge of what she ought to do. She will not despise the cause of her *man* or *maid* servant, when they have justice on their side. She knows that “he who fashioned her in the womb, fashioned them also. She will not withhold her bread from the fatherless, who are dying with hunger: nor behold those who are perishing for want of cloathing, expire at her gates: She will not make gold her confidence: The land will not cry against her, nor the furrows thereof complain; but she will have mercy on the poor,” and be happy. “*Brethren* and *help* are against the time of trouble, but *alms* shall deliver more than them both.” Forget not, O my daughter, that

that charity will endure when time itself shall cease. O my daughter, the earth, and all that we see of the objects around us, even the heavens which are the canopy of it, will pass away ! Faith will be swallowed up in sight, and hope cease with enjoyment: but *charity* is so divine and pure in its nature, that it will constitute part of the joys of heaven.

Civility.

Thou mayst easily comprehend, MARY, that the same disposition which inclines us to *charity*, will make us kind and benevolent; but it is no part of *kindness* or *benevolence*, or necessary to the rules of *civility*, to comply with any demands or requests, which are not consistent with *virtue*, or *discretion*; on the contrary, it is an affront to be asked to do a *wrong thing*, and it ought to be properly resented. Nor is it enough to be *innocent*; thou must avoid the *appearances of guilt*, and every thing that may hurt thy reputation.

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In our condition, MARY, and sometimes among our *bettters*, people are *ill-manner'd* under a notion of being *civil* : they often act as if they did not believe their friends, but press them to do what they dislike ; or themselves foolishly decline what they chuse, tho' it be offered with a good will. Learn to distinguish between that which modesty and prudence bids thee refuse, and that which good sense and reason requires thee to accept.

A truly courteous behaviour is candid and upright. Say not all thou thinkest, but pick and cull thy thoughts for conversation, speaking what is agreeable, and true, and tending to the good of others, yet praising none immediately to their face. Commendation makes the wise *blush*, and fools *insolent*.

Observe how others act, of whom thou hast a good opinion : Some people are naturally civil. The foundation of good behaviour is *humanity*, and care not to offend, or give pain to any one. There

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is a pleasing manner of conversation, equally devoid of *hypocrisy* and *affection*. *Politeness* is not expected from people in our condition; but when our behaviour is *civil* and *submissive*, attended with *sincerity* and *understanding*, we engage so much the more attention, and every one becomes our friend.

DISCOURSE XVIII.

*Duties in servitude.**Mutual benefit of master and servant.*

The Connexion between thy mistress and thee, is a solemn contract for mutual benefit, and it is necessary each should be informed, and truly understand what the other requires; that the discharge of this obligation with candor and justice, may create mutual kindness and regard. In some countries servants are treated as slaves: but *we are all free*, and our treatment is suited to our liberty. Some masters have a propensity to tyranny, and some servants are as much inclined to *insolence* and *disobedience*: but this proves nothing more than that there are *bad* people in all conditions, and that the *good* ought to be the more careful and vigilant in the exertion of those social virtues, on which the general benefit of mankind so much depends.

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Industry and idleness.

The *honor* of industry, and the *shame* of idleness, are explained in every lesson that prudence teaches. It would be happy if every one understood some useful trade, that in want of *a place*, or when domestics marry, and leave service, they might be the better enabled to provide for themselves. This is rather to be wished for than expected: but what a mournful thing it is to behold great numbers of beggars in the streets of great towns, of whom many are worthless and abandoned; or being ignorant of every art, and not employed in hard labor, are exposed to extreme want and misery. Very old or very young persons, not provided for by parish laws, are objects of charity: but if these live in beggary, when they might be taken care of, they become criminal. Those that receive meat, drink, or clothing, as *charity*, whilst they are able to get them by the use of their hands, rob the *helpless*, defraud the

wealthy, and become a nuisance to the community.

Industry is the companion of religion, and the guide of virtue ; but *idleness* is the child of vice, and the parent of *miser*. *Industry* is of the same use to obtain the goods of this world, as *virtue* to procure happiness : we see daily what mighty things it does, especially when assisted by good abilities, and prudence. Solomon says, “ Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before common men.” This is a very strong expression of the high praises of industry : It has indeed so peculiar a merit in promoting the *good* of mankind, that whilst we do our duty to ourselves, and promote our own fortune, we perform acts of kindness and charity to all the rest of the world. The *industrious* are accordingly treated with *respect*, as *friends*, whilst the *idle* are considered with *contempt*, as *enemies* to their country and mankind. These will eat, though they

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contribute nothing to the common stock, either by their *heads* or *hands*, and consequently they make others work *for* them, which is contrary to all justice. When they *can* work, and *will* not, bread and water, and a dark room should be their portion 'till they are brought to their senses.

Subordination and humility in servitude.

What is it preserves us *all*, as in one family, but being subject to superiors? Subjection is calculated for the interest of those who are governed, as well as those that govern. *Servants* must be subject to *masters*, or there could be neither master nor servant. The happiness arising from this mutual relation, depends on *virtue*; and one often sees *good servants* who are happy, and *bad masters* who are miserable.

Remember, MARY, that the proud and foolish soon take offence; but no start of passion, peculiarity of temper, or occasional complaint, destroys the peace

of those who are wise. It is not easy to impose “the tongue’s silence on the heart’s grievance;” but when servants or masters complain, as if they did not know their respective duties, it is hurtful on both sides. If a servant is capable of the duty required, and the master not tyrannical, neither of them should be disturbed by little incidents. Each should make a candid allowance for the others frailties, and in that case, neither being intentionally wicked, hardly any thing can happen but what the force of a moderate degree of virtue and understanding will set right again. If master and servant dislike each other, or a servant is really unfit for a place, let them part with good wishes for their mutual prosperity.

This was my master’s way, who used to say, that a churlish master ought to pay double wages, and be glad of any one to serve him. It is the ignorance of servants, joined to the neglect of humanity in the

master,

master, which so frequently disturb the peace and harmony of domestic life.

There are two sorts of people, MARY, with whom it is not easy to live in peace and safety: those who have so many servants that they stand in each other's way, and in a great measure provide for themselves at random; and the niggardly, who expect too much work, and give too little victuals and wages.

Attention to the temper and prudence of masters.

My master used to remark, that "the more servants a man keeps, the more spies he has on him;" and expressed his astonishment that any person should *make* work for many servants; or keep them *from work* in order to make up a *train*. But so it is MARY, and "it is a bad wind that blows no good," for tho' this doth not make the master or servant really the happier, and perhaps is one cause why some lands lie uncultivated, yet it serves to distribute the riches of the wealthy.

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I never found any kind of satisfaction in prying into my master's private concerns, tho' it is impossible to be ignorant when a master is in great sorrow, or great joy: But I always observed, that his *gentleness* was the chief cause why he was beloved in his family. This exposed him to some impositions, among worthless servants, yet by the respect and duty which it created, it prevented his being *pillaged*, as it were out of contempt of that authority which servants are too apt to think is exercised passionately or unreasonably. Solomon's advice to the master is, "be not *excessive* towards any, and without *discretion* do nothing." And speaking of a good servant he says, "If thou hast a servant, entreat him as a *brother*, for thou hast need of him, as of thine own soul; and if thou entreat him *evil*, he will run from thee, and which way wilt thou go to seek him?" So far regards the common duty of *humanity*: but in order to understand

understand this matter, MARY, observe what the same man of wisdom tells us, in regard to the prudence of a master : "If thou set thy servant to *labor*, thou shalt find *rest* ; but if thou let him go *idle*, he shall seek *liberty*. Set him to work, as is fit for him : if he be not obedient, put on more *heavy fetters*."

It is very evident what is meant by *heavy fetters* ; that is, he should be more confined, for his own sake, as well as his master's. Disobedience and pride naturally produce *idleness*, and " *idleness is the key of beggary*." A servant may complain, but he who does not learn to *obey*, as a servant ought, will hardly ever *command* as a master ought. The proverb says, " *an ill servant will never make a good master*."

Submission in service.

Humility is a virtue required in all stations, but a *proud servant*, of all God's creatures, is the strangest inconsistency.

Pride

Pride and vanity lead to the depths of distress. Half the wretched beings of thy sex, who live on the deplorable wages of iniquity, for the short time they live at all, owe their being discharged out of service, to *pride*.

Submission is another branch of the same duty, tho' it is not properly *a virtue of the mind*. St. Peter recommends to us, with the force of a divine commandment, “ Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward: for this is thank-worthy, if a man, for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God.”

This advice which recommends patience and forbearance to the servant, does not authorise any tyrannical or inhuman conduct

conduct on the part of the master. It checks the resentments of the servant from flaming into rage or revenge, and teaches him to compassionate a master's infirmities ; but it does not take away the servant's right of leaving a service, or appealing to the laws of his country, for any unjustifiable conduct, on the part of the master. There are cases in which it is necessary " the knee should bow tho' the understanding cannot." This depends on the prudence of a servant, as well as his comprehension of the true nature of his situation. Always consider calmly what the evil is, and what the remedy may be. " He that shoots at the stars may hurt himself, but cannot endanger *them*." Every one cannot acquire perfection, but if thou meanest to give no *disgust*, diligently attend to what is said to thee. A master or mistress may admonish once or twice, or thrice, but a continued repetition of the same faults or inadvantages will tire out the most patient.

Conduct

Conduct towards a quick temper.

There is a sound advice in the proverb, “ *Better bow than break.*” My master was of a quick temper, and sometimes said what he might as well have omitted: but he was of a humane, friendly, and pious disposition, and generally corrected himself. He overlooked many of *my faults*, and therefore I was the more patient under his. If thy mistress is of a *lively quick temper*, thou wilt often think her *impatient*, though she should have the *patience* to tell thee ten times a day, of the same fault: but I charge thee to beware of impatience, lest thou shouldst make a pert reply, and at once shew thyself *ill-manner'd* and *ungrateful*, and ruin thyself in her favor.

Distinctions of fortune do not entirely change our natural tempers, and dispositions; but our *conduct* generally depends on our fortune. The proud often appear humble, from the consideration of the miseries they may expose themselves to; but

but riches are temptations, and many evils grow from them, particularly *insolence* to inferiors. People who are *wise*, expect such things ; and therefore are not surprized, nor angry, when they happen. My advice to thee is, that instead of resenting, thou shouldest learn to *compassionate* : Do not imagine, that mercy and compassion were made to be exercised only by the great and wealthy towards inferiors ; the *rich* and *powerful* themselves are frequently as great objects of pity, as those who beg their bread : but he is a fool who discovers his opinion, that those on whom he depends for his bread, are at the same time objects of his compassion. Exercise thy understanding in all things ; and command thy tongue. By no means pretend to be so *wise* as thy mistress : If there should be good reason for believing thyself to be in the right, and she in the wrong, yet remember how much the chance is against thee, not only from thy want of age and experience, but from the

lowness of thy education, and the want of those means of obtaining knowledge which she has enjoyed.

Expostulation in service.

Above all things avoid expostulation with thy mistress. It is too common a trick with passionate persons, when reproached, to tell masters and mistresses, that they *understand* their business, forgetting that their *chief* business is to obey. Consider what thou mayest *lose*, and how improbable it is thou shouldst *gain* any thing by pert replies, and the gratification of talking. No master or mistress of spirit, will bear to be flatly contradicted by a servant, or to argue with them about indifferent matters. In cases wherein thy virtue is not hurt, *their* pleasure should be *thy law*, never forgetting any thing that materially affects their interest. If any difficulty arises in matters of fact, there is an humble way of asking

leave

leave to acquaint them how the case really stands.

If thou art accused of any thing, as a fault, which thou really thinkest to be such, the honest confession is the surest way of doing thyself *honor*, and obtaining *pardon*: and if thou hast the clearest conviction, that thou art not in the wrong, yet prudence in many cases, may call for a confession, that thou art sorry *for what hath happened*, though thou shouldst mean *other peoples mistakes*; for if thy mistress takes offence, thou art so far *unfortunate*: by this means an end may be put to a *fruitless debate*. If there is any matter in doubt, thou mayest ask permission to tell the reason of thy conduct, and leave the decision to her.

It is good policy to observe attentively the temper a party is in, at the time when accidents happen. Some masters, like the world in general, become the more angry if they find their inferiors have more patience, good humor, or rea-

son on their side, than themselves. Use thy discretion in all things ; and forget not to avoid whatever has the appearance of doggedness. Make ready and direct answers, to the best of thy knowledge and belief, looking calmly at the person thou art speaking to. To *mean* well is one half of the business, and patience the other. I have a high opinion of the lady thou art to serve, but there is no certainty in the characters of us mortals. Remember, my dear MARY, that some are faulty, because they are *mistresses* ; and some are so, because they are *not* *mistresses*. If thou wert to lend an ear to many servants, thou wouldest say, that *they* ought to *sit* at the head of the table, instead of *waiting* at it.

Caution in regard to pride in masters or mistresses.

If thy mistress shews herself proud, thou wilt be the less happy : but do not therefore despair of pleasing her. Pride and humility sometimes produce the same effects, in this respect, that the humble are glad to

to give good advice to their inferiors, and dependants ; and the *proud* are flattered when advice is asked of them.

Still be thou honest my girl, though the earth should open wide its tremendous jaws, and swallow thee. Be neither a flatterer, to wound thy mistress in her very face, nor a liar to hurt her behind her back. Make her thy friend by the force of her own virtues, and understanding. Remember what a wretched situation a young woman is in, who has no true friend, and who can be so properly her friend as her *mistress*? Thou art not to imagine or hope she will be approached without respect, or hear all thy prattle; but ask her advice or assistance, when thou really standest in need of either.

Every one hath a *tender side*, and there is a reverence due even to human infirmities, when they are of a *tender kind*; but by no means hazard thine own probity, or thy mistress's displeasure, by acting the *cunning part*, for this as I have

fully informed thee, is but another kind of *deceit*.

Interested views of servants.

In these days of *pleasure and dissipation*, the most part of the nobility and gentry of this island carry their families to *London*, where servants entertain each other, with accounts of *profitable places* ; as how much wages some have more than others. They do not consider so much the *comfort* and *peace*, the *safety*, and *good treatment* they enjoy, as how much they may get ; I say *may get*, for it is not the lot of one in a thousand to be in such services as are represented to them ; nor perhaps to have abilities to keep such places, if they could get them. They are apt to judge of the *best places*, as people do of the greatest prize in a *Lottery* ; and in hunting after an imaginary good, often plunge themselves into a real evil. Let me advise thee to be *contented*, and learn when thou art *well*, and not desire to be *better than well*.

well. If thou findest good treatment, let this be considered as superior to any such additional wages, as thou mightest have the fortune to obtain. In thy situation, as a very young woman, a fondness for change can hardly fail to produce mischief. I do not say but that in due time thou mayest naturally expect an *increase of wages*, yet observe my council; and remember that I now part with thee, my dear child, in the confidence that thou art going into *good bands*: Every one, alas, is not so fortunate at setting out!.

Vails.

In considering the inducements to change places, I will tell thee my *private thoughts*,—but *keep them to thyself*! Nothing hath contributed to injure the *moral*s and *contentment* of servants, and the peace and freedom of families, more than the *custom of vails giving*. This custom was introduced by *wealth* and *generosity*, 'till at length it became a *tax* without *distinction*,

tinction, on those who had *generosity* without *wealth*, and such as had *wealth* without *generosity*, as well as on those who had neither, which created a strange jumble of inconsistencies. The affections in the human soul are the same in *prince* and *beggar*: The *generous* feel the pleasure of bestowing where they think the object deserving; and the greater the distress, the greater the joy to him who relieves it; but to be *constrained*, by the tyranny of a custom, *to give*, is a contradiction.

When I came into life, 5*l.* was a footman's wages. I used to receive three or four more, in shillings, from my master's friends: but I always thought a *crown at Christmas*, bestowed with an air of generosity by a gentleman whose face I had often seen, more valuable than ten shillings given in shillings or half crowns, as if I were a *beggar* at my master's door; or his friends obliged by the power of this inhospitable practice, to *pay me* for doing my duty to my master; or satisfy *me* for

for the dinner they had eaten at his ~~ex-~~
pence, and generally paying more than
it was fairly worth. How much better
had it been for *me*, and with respect to
what my master presented to other Gen-
tlemens servants, *for himself also*, if he had
given me eight or ten pounds a year
wages, without *giving* or *taking* vails.
I know that nothing hath wounded the
respect we owe our superiors, or done
greater prejudice to the sobriety and fide-
lity of servants, particularly footmen,
than this *beggarly custom*, the breach of
which now honors both master and servant,
more than the observance of it can do.
If the *servant* depends only on the *master*,
the *master* will depend more on his ser-
vant: their mutual wants will be
better answered, and the rate of wages
more properly ascertained. This is the
way to teach the servant *what* he hath to
expect, and *from whom*; which will be
an additional security to his fidelity,
whilst

whilst the master becomes the wiser, by being so much the better able to regulate his expence.

I have often heard *my good master* say that in foreign countries, the *English* were considered as a nation of *princes* and *philosophers*, but that this custom of bribing servants to do their duty had converted the first nobles of the land, into arbitrary levyers of taxes on their guest, for the benefit of their servants, staining their dignity and nobility by an action mean and servile; equally estranged from freedom, generosity and common sense: And so indeed it appeared to me, at the moment that I could not act otherwise than receive what was given me.

Card-Money.

The custom of *card-money*, which yet remains, is of the same kind; I have often wondered why the *visitor* did not pay for the *tea*, the *sugar*, the *fire*, the *candles*, or the *room*, as well as for the *cards*: these are objects of *comfort*, as well as *entertainment*,

entertainment. People should not entertain above their fortune.

Regard to female servants.

The honor of females is particularly concerned, as to the matter of receiving gifts, as it may be extended to bad purposes. Yet, upon honest principles, women servants seem to have much the best title, because the smallest wages are paid them. If they marry and have children, they stick by them; whereas the father, as a soldier or a sailor, sometimes leaves them; or being otherwise pinched by want, basely deserts them. Another reason is, that being the most temperate, to *one old man* found in a workhouse, there are generally *five old women*, having buried their husbands who left them penniless. In our condition it is not common at marriage for any provision to be made for a wife or children, yet as there is most prudence on the female side, I wish some regard was had to them.

Wages.

Wages.

Wages, like other articles, should be proportioned, to the price of necessaries; for if the master feeds the servant, the servant perhaps feeds his wife, his aged parent, or his child; and his humanity may induce him to assist some poor relation; or he may hope one day to feed himself and enjoy the fruits of his honest industry. If he goes to a work-house in his old age, the master should seriously consider how heavily he is taxed from generation to generation, for the *parochial poor*; and therefore may justly wish to see his servants more provident than they generally are, and save their wages, which in many cases may be easily done: it is indeed the duty of every master and mistress to encourage and assist them.

Caution as a favorite.

Take care, my dear MARY, and carry thy glass upright. If thou shouldst become a *favorite*, employ thy influence to
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keep *peace* in the family. Make open profession of thy resolution at once to be true to thy mistress, but not the less a friend to thy fellow-servants, *when they do their duty*. They know the condition of their hire, and are free to serve, or not to serve ; but they are not free to defame, defraud, or injure. There can be no bad blood in a family where *sense* and *virtue* reign ; it is ignorance and vice, which breed discord.

In all cases of difficulty let thy mistress be acquainted, and entreat of *her to decide* the matter. If thou art empowered to act the part of a *director*, she should also promote thee to some *nominal office* in the family. In any case *favorites* are generally more *feared* than *loved* ; and more intrigues are formed to ensnare them, than thou canst suspect. Our *good* qualities often expose us to more hatred and persecution than all the evil we do ; and yet it is not the less true, that “ *honesty is the best policy.* ” Truth will prevail in

the issue ; and it is thy duty to do the best thou canst fairly and honestly, to promote thy own welfare. *Prudence* is the hand-maid of *wisdom*, as *truth* is the companion of *virtue*.

Regard for fellow servants.

If unhappily any of thy fellow servants are omisive in their duty, remind them in civil and obliging terms. If they will not take thy advice, thou hast nevertheless discharged thy duty ; and the pleasure of it will return into thine own bosom. When evil consequences follow by their not regarding thee, do not aggravate their misfortunes by taunts and reproaches, as weak-minded people sometimes do : All that should be said is, “ *I wish you had been of my opinion.*” Soft words and ready answers, with a noble ingenuousness, have a magic power to charm the most perverse into a love of virtue ; and those who are well inclined will be ready to die for thee : They will consider good

good offices as obligations never to be forgotten. Virtue always carries with it its own reward, if not in temporal advantages, yet in that peace of mind which the world cannot give, and the still brighter hope of eternal happiness.

Domestic peace.

If thou findest any fellow servant as well inclined as thyself, be her friend ; but from the moment she is guilty of any fraud or injustice, or entertains thee with discourse against the person whose bread thou art eating, thour mayest suspect, that she is foolish, ignorant or perverse. It should be thy part to soften such discourse, and palliate the real faults, much more the foibles of thy mistress : but if thou condemnest her when she is blameless, thou art guilty of injustice as well as ingratitude.

Thou wilt generally find that those who complain most of others, have the least virtue themselves. Reason calmly

with them : Recommend to them the correction of themselves, in matters wherein *they* are faulty ; and to consider the condition of their service, which is to *represent their grievances*, not to *condemn their judge*, before they appeal to him for justice. If this method were taken, a thousand family broils might be prevented, and many of those evils which otherwise lurk secretly in the heart and breed discord and confusion, effectually removed.

Gratitude to masters and mistresses for good treatment.

As I have the happiness to be known to the lady who will take thee as a servant into her family, I promise myself it will be so much the better for thee, if thou art not wanting to thyself. She spoke in such obliging terms, and promised me so generously to be thy friend *if thou deservest*, that I hope she will be as a *mother* to thee.

She

She will probably tell thee, “ she knows thy father to be an honest man ; and that she hath a respect for him ; and if thou art a true *daughter of his*, that thou wilt be a faithful and *good servant to her* : and if thy conduct sheweth that thou art, thou mayest be assured of her friendship.” Now my daughter, if thou shouldst set out with such prepossession in thy favor, it will be a happy omen of success. The world MARY, goes not always as it should, otherwise what can be nearer to any of us, than *good servants*, except our relations, and the friends whom we have long proved. A *good servant* is a *blessing*, and a *bad child* a *curse*. Gratitude for kindnesses received is one of the best proofs of virtue : but servants do not think of this, so much as they ought. It is true that those who expect their servants to be their friends, should first shew themselves friends to them : but the master will not always succeed, let his conduct

be what it will, for *ingratitude* is a weed which grows in every soil, and we may expect the most of it where the ground is least cultivated, which is often the case among people of our condition. Remember, my daughter, that altho' this is not a crime directly punishable by any human law, it is such a proof of baseness, as cannot escape punishment hereafter. Solomon says " who so rewardeth *evil* for *good*, *evil* shall not depart from his house."

We are all wretched mortals, prone to evil, but " he that *receives* a good turn should *never forget* it : and he who *does* one should *never remember* it." Thou knowest not how many pine in secret anguish, for the unkindness of those who should be their comforters. Never be ungrateful, MARY, to any one, but particularly to her who gives thee bread, and protection ; for tho' thou wilt pay the price of thy labor, the *vicious* so often disregard their duty, the *virtuous* cannot

cannot be too much praised ; and be assured that the satisfaction which ever waits on conscious integrity, is the highest pleasure a mortal can enjoy.

Attention to commands.

There are some people whose thoughts are so dissipated, that one must *repeat* the same words before they are awake enough to know what is said to them. This is a great unhappiness and very irksome to a master, but it is not altogether incurable ; for if the servant has any delight in doing her *duty*, she will be attentive to the commands, to which she is bound by every tie, to be obedient — — I have already mentioned to thee, that one thing necessary, to awaken attention is to *look at the person who is speaking to thee*. The countenance demands respect, and helps the understanding ; and *seeing* the motion of another's lips, assists the hearing, whereas the want of this kind of attention, is

ill-manner'd, even among equals, and much more from a servant.

Always take the first opportunity of mentioning what is necessary, particularly in cases wherein thou hast been commanded to do any thing, or hast received any message. Take for granted that thy mistress will not be informed of what relates to her interest and thy own duty, unless thou tellst her ; and consider it as injustice and breach of duty, to keep her in ignorance.

Memory.

If thy memory is treacherous, keep a memorandum book, and by one act of recollection, which is to look into thy book, thou mayest be sure that nothing will be omitted. But as memory depends on the exercise of it, such assistance may be unnecessary, unless it relates to busines to be done at some distance of time ; or when there are too many

many particulars for the memory to retain. Experience must teach what confidence to place in thy memory, and what assistances are necessary to it. Never put off any business to any distant hour ; but perform what thou canst immediately as the only sure way not to betray thy own memory, by an unnecessary confidence in the strength of that, which thou knowest to be weak.

Negligence.

Negligence not being intentional, is not an evil so difficult to rectify, as errors proceeding from weakness of head, or badness of heart. At the same time thou shouldst remember, that negligence and carelessness are nearly allied, for according to the proverbs “a careless hussey maketh many *thieves.*” And “At open doors *dogs* come in.” These convey strong lessons of instruction.

It is the misfortune of these times, as it may have been of all other times, that

that those who should be our guides, for the very reason that they abound in leisure, they are the less attentive to duties in domestic life. And it is absurd to suppose that they will teach their servants what they do not practice, or never learnt themselves. Servants should imitate their good qualities, and avoid their evil examples: if on the contrary, they imitate the bad, and neglect the good part, they must suffer in the end; whilst the master's negligence turns against himself; for we constantly find that persons of the least merit are the worst served.

Take care not to shuffle or equivocate upon being accused of negligence. The more conscious thou art of neglect, the more thou shouldest beg pardon. But all pretences, such as *I thought this or that*, when in truth thou didst not think at all, are abominable in the sight of God and virtuous persons.

Cleanliness.

Dirt and filthiness fall within the observation of every one ; but neatness and cleanliness, like comeliness in person, is a silent recommendation. These are to the body, what *virtue* is to the *soul*. Every young woman of sentiment naturally aspires at making a *cleanly* appearance.

Singularity in dress may indeed betray vanity and weakness ; but the decent and cleanly carry with them a presumptive proof of a virtuous disposition. *Industry* is generally the companion of *cleanliness*, as *pleasure* is of health. Neglect of the body, brings on a neglect of the soul, and filth is a sure signal of vice and misery. Even a cleanly beggar naturally engages a much higher attention than a dirty one. Consider what is proper to thy own *condition*, yet rather err on the *cleanly* side. A slovenly *good* servant, of either sex, is a contradiction ; for tho' some who are not cleanly may otherwise have great merit, have

yet this alone renders them so disagreeable, that only mean or dirty people will keep them in their houses.

Care of fire.

Of the many fatal accidents which happen by fire, nine in ten are the effects of down-right carelessness, and generally of servants; either from being in drink, from gross ignorance, or unpardonable thoughtlessness. I charge thee to consider what misfortunes and miseries may be brought on others by this element, which is so admirable a servant, and so terrible a master. Pestilence, sword and famine do not make such sudden and outrageous havoc as fire.

There are some particulars, MARY, which through the whole course of my life I have observed with great exactness. Not to *leave* chimneys too long unswept. Not to burn papers, or by any other way to make a great blaze in the fire place. Not to *leave* a drawing-stove covered.

Not

Not to leave a poker in a fire. Not to leave a candle burning in a room. Not to leave linen airing at a fire. Not to bring a lighted candle into a closet. Not to be any way busy with a candle where there is linen or paper. Not to carry a candle into a stable without a lanthorn. Not to venture even the lanthorn and candle in a hay loft. And where the floor of any room is grown spungy, and combustible by age, to keep the part so affected covered with something woollen, lest a spark should fall on it from a candle. In going to bed, to use a glass lanthorn, or a short candle and a large flat candlestick, taking care in both cases never to be without an extinguisher: and not to bring a lighted candle within two yards of a bed. These are rules which I recommend to thee, to be religiously observed, as thou regardest thy duty to God and thy neighbor; and as thou meanest to avoid the *punishment* which the laws of the land inflict on the *careless* as well as the *wilful*.

D I S C O U R S E XIX.
Virtues and Customs.

Temperance and quality of diet.

Temperance is the friend to reason, the companion of religion, the child of virtue, and the parent of health: it is another name for *virtue* herself; for the command of the passions are in its hands. But let us consider it as it respects *eating* and *drinking*. Every excess wounds the purity of the soul; and the repetition of them pushes us into an early grave; leaving a foul stain on our good name; for gluttony is fit for a *bog*, but not for a *man*.

There are many strange customs, MARY, which creep into the world. What thinkest thou of gentlemen's challenging ladies at table, to drink *wine*, as if *they* did not know what is good and proper for them; or that it is a shame to call

call for wine, unless invited ; though it is no shame to drink it when asked ? Servants often ape their masters, whether it be in wine, (which in great Cities they too often procure) or other strong liquor ; but I advise thee, by all means to excuse thyself on such occasions.

In regard to moderation, the proverb says, “ Light suppers make long life.” Yet it is very common, even among those who *talk of abstinence*, to eat and drink too much at night, which nourishes many disorders : A little is sometimes too much, after a plentiful meal at dinner. In many countries as my master informed me, the people eat but twice a day. The wise man says, “ Sound sleep cometh of *moderate eating*, he riseth early and his wits are about him ; but the pains of watching and choler, and pangs of the belly, are with an insatiable man.” This relates to other meals, as well as supper. Nature is relieved by a little good food taken in time, and we grow strong and

G g 2. healthy :

healthy: but eating above measure destroys health, wounds peace, and banishes comfort from our hearts.

Health is to the body what virtue is to the soul: but “the belly hath no ears,” and mankind will not be counselled: many act as if *eating* was their paradise. The proverb says, “Lick honey with thy little finger,” but they take rich foods by spoonfuls when they can get it. Regard not thy *taste* above measure; but acquire a habit of *indifference*: hunger will relish the plainest food, and thou wilt take the properest quantity.

Daintiness in diet, in people of fortune, makes them contemptible: it is a proof of a sickly mind, much oftener than it is required by a sickly body. Human nature is the same in all of us; and if the rich were to rise early, and feed moderately, every morsel would be sweet to them, provided it was wholesome and proper. But when *servants* are dainty, and not contented with common food, they

they betray their depraved inclinations, and become a nuisance to a family. High-cooked dishes are poisonous, they inflame the blood: if possible avoid them, and rather feed on bread and salt. SOLOMON's advice is, “ *eat* as becometh thee, such things as are set before thee, and *devour not*, lest thou be hated.” Here thou mayst observe the distinction between *eating* and *devouring*; and that he supposes all food used by men to be plain and simple. Consult the pleasure of others as well as thine own, and be not impatient to seize thy food, nor eat it faster than is *decent* and *wholesome*. In general we eat much *too fast*; and this acts doubly against us, for by such means we are the more easily betrayed into eating *too much*.

Beer is our *common liquor*, and when good in its kind, is excellent for those who work hard; but the pure element which nature affords, being likewise good of its kind, is the grand *medicine* as well as *aliment* of life. Hast thou not heard how

it removes the fatal effects of intemperance? What crouds of the miserable rich go to water-drinking-places and recover; and then return to their former way of living, and die ten or twenty years sooner than they might, entailing the gout and other disorders on their children!

I have learnt by experience that water is the best *preservative* from diseases: but people may drown their bowels by drinking too much of it; and this I take to be the reason why it is not practically in greater esteem. Even bad water may be rendered wholesome by boiling and infusing herbs of our own growth (a),

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(a) Ground ivy, mint, sage, or rosemary, being dried and infused in boiling water and drank cold, either of these *infusions*, commonly called *tea*, is incomparably better than bad small-beer which the poor often drink; and they would esteem it, but that the herbs are not properly

It is taking too much meat and drink, which brings many so untimely to their grave, rather than the quality of their food. As to the latter, I have often observed, that about one third part in meat, one third in vegetables, and one third in *good* bread, without any fermented liquor, afforded me most health and freedom of spirit, and subjected me the least to indigestion.

There is scarce any thing which the earth produces, of the animal or vegetable kind, from which nourishment may not be drawn, when necessity calls for the means of supporting life, and it is wonderful how little satisfies nature.

Reflexions on tea.

After mentioning the infusion of our own herbs, I cannot avoid taking notice

perly gathered and dried, and the infusion is usually made too strong. I am now supposing places where water is not good : but in England we are for the most part happy in this particular.

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how mankind grow fantastic in their appetites. Thou hast heard of a certain *Chinese drug* called *tea*, which for many years past some people have drank because others did ; which numbers now condemn as hurtful to them, yet use it ; which people of the most different constitutions take in common ; and with which I have no doubt many destroy their health, even granting that it may be *good* for some, and a little poison kills none. *Servants* also run mad about *tea* ; they spend a large portion of their wages in it, and squander too great a part of their time.

As to the *poor*, they are stupidly insensible, how they are gall'd in their health by the bad sort of *tea* which they often drink ; by the habit of *sipping*, instead of *drinking* ; and by using so much *hot liquor*, when *cold* would answer better to invigorate them. ~~They~~ also consume a large portion of their time ; and their gains by hard labor make themselves

selves wings and fly to *China* for this bitter draught. Would to God they were wise enough to spend their money in substantial food and raiment !

Reflexions on butter as relating to tea.

The single article of *butter*, which our forefathers used to eat only as a dainty, is become necessary to *tea* drinking, tho' this also is as ill suited to some constitutions as the tea itself. (a)

Dress

(a) If we reckon 6 millions lb. of tea, and 4lb. of butter to 1lb. of tea *consumed wantonly*, and 8 pints of milk to make 1lb. of butter, it *wastes* 192 millions of pints of milk: and reckoning *one third* milk, in a mess of milk porridge, it consumes annually of this excellent diet 144 messes each person, for *four millions* of people. Milk with bread is the most genuine aliment. As to sugar in a moderate quantity, it is highly salutary to adults, according to the opinion of some learned men; and when eaten with milk produces the most generous aliment; but sugar is inflammatory to young persons. Milk may be considered as a pure distillation of beef, fit for

Dress of servants.

Female servants, like other people, have a right to their share of the improvements which time and riches, skill and industry have made. But I am afraid, MARY, we travel too fast; young women in service aspire to dress too much like their mistresses, which gives them a wrong turn. If thy mistress should give thee any of her own cloaths, consider what is proper for thee to wear, and in what shape; and what to sell. I have observed of footmen that they are not contented, unless their hair is dressed, as if they were gentlemen of the first

for the *infant* or the *aged*, the *mother* who gives suck, or the *father* who labors with his hands. If we mean to prefer beef to it, let us not eat up the cow in the butter. Were we to delight in milk more, and in butter less, it would be better for us. If milk were more in use, we should also be contented with the flesh of cows, and this would compensate in some degree for our not plowing with oxen.

first distinction, which gives a strange bias to their manners, as they seem to be high in their own conceit in proportion to their effeminate foretops. Daughter, I am ashamed to see any man dress like a woman.

Danger of too thin dress.

The great object of dress is decency and health. My master often told me, that in the several climates where he had lived, the people dress according to the seasons, warmer than we do in England ; to which cause he imputed, in some measure, that so few died of consumptions among them. *We* have much cold and raw weather, and do not prepare to encounter either, as I think we ought. Young and old are troubled with coughs, to an amazing degree : How far our diet has a share in producing this effect I cannot tell ; but consumptions, which I say are hardly ever heard of in other countries, sweep off thousands of us annually : my master said that foreigners call

call it the *English disease*. These consumptions are often the effects of cold contracted by being too thinly clad. We are given to immoderate exercise, and some live in very warm rooms, by both which means, when chilled by cold it drives back into the blood, the matter which nature meant to throw off, by perspiration, and this is one chief cause of fevers, and consumptions.

The consequence of too thin cloathing is, that some who are born very strong, are made the hardier by it; but those of a more tender frame are frequently brought to their grave, much earlier than they would otherwise have been. Young persons not being kept *properly* warm, become old so much the sooner, and are stinted in their growth, in the same manner as when infants are defrauded of the breast, or otherwise ill nursed. We see the same thing happen by animals and vegetables, and

and with respect to the *body*, we are but *animals*.

I have seen a stout young farmer fall at twenty four, by braving winter weather in a summer's frock, and catching cold ; and another of twice his age, who seemed to be far gone in a consumption, recovered by milk and warmth : A flannel waistcoat next his skin, or over his shirt, for I do not remember which it was, so invigorated him, that he recovered, and is now living in high health.

The gentry use the thinnest cloathing ; and notwithstanding all their advantages, they generally fall at an earlier age than we do, at least ten of them, to one of us, are carried off by consumptions. There may be several causes for this, but the fact is so ; and perhaps it is owing partly to their living too much within doors, and by being less regular in taking their rest.

and the *Danger of corrupted air.*

After saying so much on the usefulness of proper cloathing, as adapted to our climate, the rigor of seasons, and the necessities of individuals, both for the *preservation* and *recovery* of health, let me warn thee against the deadly effect of *air*, when rendered corrupt by too many people being in a place, or by being too much confined : Either through ignorance or inconsiderateness, the greatest part of mankind, suffer beyond conception. Air is *life*, or *death*, according to the quality of it. The poor are happy that their doors and windows are seldom very tight, yet they are frequently kept shut, when they should be open. Nature is so indulgent to us, that a minute will change the mass of air in a small room. Chimney boards are also hurtful, as obstructing the free circulation of air. Even in the extremity of cold, the sleeping in a small room with the chimney thus

thus shut up, I have found to be very hurtful. When the poor are sick, they imagine that *warmth* is so necessary to their cure, that they frequently poison themselves with their own confined air.

In great towns and cities, the gentry often receive their deaths in large assemblies, and places where the air is corrupted and rendered so very unfit for breathing, that it is really wonderful some of them do not expire on the spot. Better were it to expose themselves to the inclemency of a winter's sky, properly dressed, than in such poisonous air, and thin dresses.

Nature will hold on her pace, MARY, whether these fine folks gratify their vanity or not. I have often lamented the hard fate of young ladies, in the height of their charms, who if they had been *farmer's daughters*, or not poisoned in a bad air, nor chilled by flimsy coverings, might have lived to old age. My dear MARY, avoid *shows* in close places,

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and all such foolish entertainments, as are not worth the hazard of health to any body in their senses.

Take care of thy self, yet not with more attention, how long thy life may be, than becomes a *christian*. Consider likewise much less thou mayest be exposed, in such respects, than many of the *great*, and draw comfort from thence ; for life and health, when properly used, are surely more valuable than the wealth of both the Indies.

Reading.

It is the duty of every one to make the most of their education: in this free country, where women have the same privileges as men, they may with the same propriety be taught to read.

The men who do the hard labor and drudgery of life, are really the most *useful*; but they are not the most instructed, nor is it necessary they should ; and therefore it becomes the more beneficial to a family that the *wife* should be able to assist the husband.

husband. If she is in any degree qualified to instruct her children, whilst the father is in the field, she will save so much, and probably teach them better than any old woman in the neighborhood could do.

We are, *commanded to read the scriptures*, (a) and for the same reason, obliged to teach our children to *read*: if all of us were so taught, no one could pretend to be above laborious employments on any such account; nor would these appear in the least degree the harder, for our knowing from the word of God, that labor is the condition of human life.

I have heard much talk of learning; but the *wisdom* which is the glory of human nature, must be within the compass of us all; and what is this wisdom, but a habit of *thinking well*, and *acting right*; or in

(a) Children should not I think begin so soon with the scriptures, nor ever be oppressed with quantity of reading of any kind.

other words, to be honest and upright in our stations ? The great end of learning my dear MARY, “ is to know God, and out of that knowledge to *love* him, and *imitate* him.” Now if without any portion of that which is commonly called *learning*, we can bring ourselves to love God, and to fear and obey him, in a regular and uniform manner, as the effect of faith, hope, and charity, what need we more ? What further can we wish for, or desire ? Such *wisdom* will avail us, when all the *learning* that our superiors can boast of, if not applied to the same purposes, or made a bad use of, will leave them in a much worse condition than if they had remained in the grossest ignorance ?

Writing.

However necessary *reading* may be to learn our duty to our maker, and occasionally to employ our hearts agreeably to his will, as contained in the holy scriptures,

tures, the same cannot be said of *writing*. If one in ten of us, who are born to labor, are taught to *write*, it may be sufficient. And seeing that *men* have invaded the province of *women*, in so many instances; and that writing has most regard to *life within doors*, it seems reasonable, *in our rank and condition*, that women should be taught to write rather than men; and the more as the duties of a shop may in general be as well performed by a woman as a man. In any case a woman may be of equal service to receive or pay, take in or deliver out by weight or measure; but she cannot act the part of a sailor or soldier, nor do the business of a plowman, a carpenter, a smith, or a bricklayer. In the same degree that women are excluded from many offices which might be properly performed by them, the greater number there is to *seek* for bread. I observed, when I lived in London, how much the town was over-stocked with servants, thousands being continually out of place, and exposed to

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the greatest danger on this account. Many keep men servants where women would do as well: and if we employed our men properly, every inch of land might be brought into use.

Prudence.

“ Prudence is a universal virtue, which enters into the composition of all the rest: *Judgment* is its throne, and *silence* its sanctuary.”—Young people are more prodigal both of their *wealth* and *speech*, than old ones. They either know not what it is to want money, or their affections being warmer, their hearts are more open to the miseries of others. Whether thou hast little or much, take care of it: “ Fools and their money are soon parted;” whereas money may stand thy *friend*, when all others fail thee. The caution holds stronger for them who have but *little*, than for those who have a *great deal*. In money affairs, MARY, remember that “ often counting makes good friends.”

And

And those that do not see into their own affairs, and think only of the present moment, put it out of their own power to retrieve their extravagance. On the other hand, the covetous place their *affections* on money, and are often tempted to do bad things for the sake of it ; and this, of the two extremes, is the most dangerous.

Be prudent in all things, and take care not to be in the wrong in any respect, not even by being too much in the right, so as to endanger thine own safety. The proverb says, “ Break not thy shin against that which lies not in thy way.” Be cautious that in pursuit of a *good*, which cannot be of any great moment to thee, thou dost not involve thyself in an *evil*, which may make thee repent all the days of thy life. Learn to suffer small inconveniences, rather than hazard great mischiefs. “ *Strive not* in a matter which concerneth thee not, and sit not in judgment with sinners.”

Dis-

Discretion and *prudence* mean the same thing ; and both lead to the exercise of a sound judgment, to *speak* and *act* right at a proper time and manner. “ *He that would live at peace and rest, must hear, and see, and say the best,*” and this is the case where people examine their own hearts, and have their thoughts bent on the discharge of the duties of religion and humanity. The wise man instructs thee further : “ *Help thy neighbor according to thy power, and beware that thou fall not into the same.*” Do not bring thyself into contempt ; but be patient, remembering the proverb, that “ *he goes not out of his way, that goes to a good inn,*” though it may require more time to come at it. Such precautions will give thee a vast superiority over others who are proud or passionate, and who act as it were at random.

As to thy *company*, the advice is, “ *Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge ;*” and this is the only sure way

way of guarding against the deadly effects of *evil communication.*

Prudence is at once the darling *child of virtue*, the faithful *friend of wisdom*, and the sincere *lover of truth*. *Charity* seems to forbid our mistrusting any one ; but *prudence*, without which *charity* cannot subsist, requires of us not to trust any one till we know him. There can be no doubt, but that it would be *madness* to trust those with thy goods, or thy person, who shew no fear of God, nor respect for the laws of their country. Let them *talk* as they please, “deeds are fruit ; words are but leaves.” The more lavish such persons are in their promises, the less they are to be depended on.

Unexperienced as thou art, thou wil hardly think it possible, that man or woman should prove false, under certain circumstances and professions ; but I am sorry to tell thee, **MARY**, that it is no strange thing for people to put on the disguise of piety and religion, the better to ensnare
those,

those, who being honest and upright themselves, think well of the rest of mankind.

Such, my daughter, is the world, or rather the worst part of it, which is a large proportion: yet would I by no means have thee think worse of it, than it deserves; thou hadst better suffer by thinking too well of others, than do them *injustice*, especially when there is no occasion to declare thy opinion. Think as highly as thou canst of others *for the honor of human nature*.

It is confessedly a prudential maxim, " That the eye of the master maketh the ox fat;" therefore never be impatient at seeing thy mistress attentive to her own concerns; but remember the proverb; " If you want your work done, send your man, if to be done *well*, go yourself." This is a true representation of self-love, which prevails in almost every breast. The servant is tempted to be negligent, be-

because he loves his own ease too much ; the master is attentive in his proper concerns, because he consults his interest as he ought to do. Some deceive themselves into a belief, that their *friend* or *neighbor* will shew them a regard, which they have not resolution enough to shew themselves. This is downright folly ; as the proverb proves, which says “Love thyself, and thy friends will love thee.”

“ Meddle not with *many* matters, for if thou meddlest thou shalt not be *innocent* — Consult not with a fool, for he cannot keep council — Look that thou hedge thy possession about with thorns, and bind up thy silver and gold — As long as thou hast breath give not thy self over to any — For better it is, that others seek *thee*, than thou stand in *their* courtesy.” A busy behaviour and undistinguishing confidence ; are equally contrary to good sense. Our *fortunes* often give a turn to our *minds*, and our minds generally, in some degree, make our for-

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tunes. Those who never were good servants, will hardly ever make good masters. It is more than possible it may be thy fortune to become the mistress of a family, tho' it should be but a poor one, and thou wilt then remember those wholesome rules of prudence on which the happiness of life, in all conditions, depends. We know not always what is best for us, but in every station we are bound to act our part *well*, in the same manner as we are always bound to be virtuous.

D I S-

D I S C O U R S E XX.

Virtues and rules of life.

Modesty, shame and assurance.

I have told thee my mind on many subjects, but there are yet several duties which every one who is capable of thinking should prepare for. The happiness of mankind depending on social virtues, the youthful who are entering upon the stage of life, should learn how to behave there. Women, who are really *modest*, never make a boast of modesty, for that is in effect being *immodest*. A true sense of shame is founded on virtue, for we ought to blush *in secret*, even at a thought which our reason condemns. Cultivate such purity of mind as may render thee acceptable to him in whose eyes thy heart is open. Whatever thy company may be, take care not to offend against modesty, by any

word or action; and avoid giving any smile of approbation, when words of a *double meaning* are spoken; and still more if they are in direct terms indecent. Jest not against the rules of good manners; rather study how to be *useful* to thy companions, than how to *divert* them: *Solid sense* is preferable to *wit*; the first is always beneficial, the last seldom fails to be dangerous.

Some people happily possess a *native modesty* and reserve, which keeps them in awe: others are more *boldly* inclined. Modesty arising from education, reason, and religion, becomes a strong guard against *temptation*: and as in women nothing is more amiable than a *modest* deportment, there cannot be a greater curse, than when they are delivered over to an *impudent* mind.

The wise man says, “ If thou be invited of a *mighty* man, withdraw thyself, and so much the more will he invite thee; intimating that modesty towards superiors is the ready way to be treated with respect.

spect. In the same manner when thou art conscious of ignorance, or when prudence forbids thee to speak, talking will at once discover thy want of sense, as well as modesty. The wise man says, “ a man that hideth his *foolishness*, is better than a man that hideth his wisdom.” This advice doth not hinder our doing ourselves justice. “ Too great a distrust of oneself, produces a *base fear*, which depriving the mind of its liberty, and assurance, makes our *reasonings* weak, our *words* trembling, and our *actions* faint.” But observe, that there is the same difference between *assurance*, considered as an *amiable confidence* in what we say or do, and *impudence*, as between *true modesty* and *bashfulness*. Agreeable to this the wise man instructs thus, “ Be shame-faced according to my word, for it is not good to retain *all shamefacedness*, neither is it altogether approved in every thing.” Tho’ modesty has many charms, bashfulness is but weakness and incapacity.

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Those.

Those who desire to do what is commendable, and yet shrink away in *basfulness*, cannot shew their merit to the world; and therefore ought not to be angry with it, if others, less deserving, promote their fortune in a more effectual manner.

We cannot always go just so *fast* or *slow* as we would: much depends on knowledge and presence of mind. But the sense of *shame* gives so powerful a check to *vice*, that it ought to be preserved as a jewel of inestimable value. A true sense of shame, cannot exist where there is hypocrisy; but when secrecy casts a veil over iniquity, *shame*, among the vicious is hood-winked. The mind ought never to be disturbed so long as it is *innocent*, for whatever noise may be made amongst the great about *honors*, nothing is *truly shameful*, but what is in some measure *wicked*. Nothing less than the highest depravity of heart, can totally blot out a sense of shame, from the mind; and a right

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understanding will still distinguish between what is offensive to God, and what the caprice of the world may object to. Commit thyself to the hands of infinite mercy and wisdom, and be not afraid of the cruelty nor the folly of the world.

Amongst things most shameful, the wise man bids us “ be ashamed of *theft*, in regard to the place where thou sojournest ; and with respect to the *truth of God*, and his covenant ; and to lean with thine elbow upon thy meat ; of scorning to *give* and *take* ; and of *silence* before them that salute thee.” This in effect is saying, be ashamed of dishonesty, impiety, indecency and pride. He bids us also be ashamed “ to turn away our face from a kinsman ; or to take away a portion, or a gift ; of upbraiding speeches before friends ; or after thou hast given to upbraid.” He charges us likewise “ to be ashamed of *speaking again*, that which we have heard” (understood to be imprudently or maliciously) and of revealing secrets ”.

He

He says also, that we ought to be “ ashamed of an offence before a judge, or a ruler ; of looking upon a harlot, and of gazing upon another man’s wife.” After mentioning such particulars, he concludes by saying “ so shalt thou be *truly shame-faced*, and find favor before all men.

Now, MARY, thou wilt observe, that these objects of shame are for the most part crimes and faults, not reprehensible by human laws, but they are notwithstanding objects of *great shame*; and it may be, because they are not chastisable here below, except by the contempt which follows them, those who are thus *shameless* will be the more punished hereafter.

Friendship.

Friendship being the strongest obligation to the practice of virtue, as it regards particular persons, and the greatest comfort amidst the various calamities of life, whatever thy fortune may otherwise be, I hope thou wilt find a *friend*.

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The choice of a friend, MARY, should be founded on merit, and is hardly possible to be too cautious in it. There are not many who have sense and virtue enough to be capable of true friendship. Sincerity of heart, and freedom of behaviour often pass for friendship: but to be a friend, it is necessary to have a *good temper*, and a steadiness of mind, with such a degree of knowledge as may enable one to *give* and *take* advice. Friends mutually compassionate each other, and they must render themselves a mutual support. They should never say or do any thing *barbly*, when the same thing, if necessary, can be done with *tenderness*. If thou shouldst ever have a friend, avoid all such kind of discourse in company, as may undervalue her, tho' it should exalt thyself. Do not presume on any friendship so far, as to use words of contempt or derision, lest thou shouldst give wounds, which may not be so easily healed. The proverb says, "make not thy friend *too cheap to thee*,

tbee, nor thyself to thy friend;" commendation is as much the duty of a friend as reprebension ; and therefore it is no more flattery to keep a friend in conceit with himself, in company, than to give him a due character in his absence.

Thou wilt easily judge how rarely such are to be found, in whom no weakness need be disguised, nor any thought concealed ; to whom we may open our hearts without reserve, and without danger. O MARY, " a *faithful* friend is a strong defence, and he that hath found such a one, hath found a treasure." Friendship, such as we frequently find among virtuous persons, tho' not in its highest perfection, lightens our *sorrows*, and increases our *joys* ; warns us in *danger*, and delivers us in *distress* : " but a friend cannot be well known in prosperity, nor an enemy hidden in adversity." The wealth of the world, cannot fill up the measure of our wishes for a partner in our hearts ; such wishes being implanted in our nature.

So.

SOLOMON says, “ all flesh conforteth according to kind, and a man will cleave to his like.” Death itself hath been sought in friendship, and one has contended with another, desiring to die himself to preserve his friend. I cannot tell but that the same may have happened among women.

In point of generosity, it is a proverb “ when a friend asketh, there is *no to-morrow.*” But seeing how life is beset with dangers, where we least suspect them; and that many live and die without having ever found where to unbosom their thoughts with safety, it is more happy never to be in any great extremity, wherein to try one whom we esteemed a *friend*, than to find a real friend in extremity. Thou seest the necessity of caution in thy choice : A slight acquaintance is apt to lead the unwary into intimacies, which often prove deadly in their consequences. Nothing is so dangerous as the *pretended friendship*, of bad people : I say *pretended friendship*, for that which is *real* annot exist upon bad principles. Place

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no unbounded confidence, till thou hast good reason to believe the party is a sincere friend to virtue: The greatest danger is when we take a liking to people for something foreign to virtue. SOLOMON asks, "What fellowship hath the *lamb* with the *wolf*? or the godly with the sinner?" If thy friend doth not contribute to render thee more wise and virtuous, she will probably lead thee into folly and vice, so that what thou seekest as thy highest happiness, may prove thy greatest misery.

There are so many degrees of what the world calls *friendship*, that it is impossible to mark out all the lines with exactness. This be assured of, that the council and advice of persons of superior knowledge and virtue, and whom thou hast reason to believe are sincerely interested for thy welfare, should make thee ambitious of rendering thyself worthy of their esteem, and perhaps in the issue these will prove thy *best friends*.

But

But in regard to what we understand by friendship, tho' the word is familiar to every one, it is said *there are as few friends as kings*, intimating that there are few who deserve the name. We must be contented with the world, as we find it, and not expect perfection: "Only good and wise people can be friends, others are but companions:" And many may be both good, and wise, and yet not meet with such tempers and dispositions as bind them fast in the bonds of friendship.

Those who shew no indulgence in pardoning a friend, their friendship can last no longer than it serves their interests. If ever thou professest thyself a friend to any person who is substantially virtuous, endeavor to be steady, remembering that the loss of such a one whom we have highly esteemed, and never apprehended would fail us, is of all losses the most grievous. SOLOMON tells thee "Love thy friend and be faithful unto him, but if he betray thy secrets, follow no more

after him, for he is as a roe escaped out of the snare :" Shame or fear of thy resentment will make *him* fly thee. It is always supposed that no one is capable of true friendship, who is not equally capable of dying, rather than disclose a secret, or speak of that which has been told in confidence : yet, alas, considering the infirmities of our nature, there are many cases *highly fit for the forgiveness of a friend.* Disclosing a secret, under circumstances of the *greatest temptation*, will make a breach ; but, I say, it may be closed by great repentence on one side, or great compassion on the other.

It is one essential duty of friendship to avoid words, gestures, or deeds, which have the air of petulancy, and to be slow of belief of evil. The wise man gives this wholesome advice, " Admonish a friend; it may be he hath not *done* (what is suspected) and if he hath done it, that he do it no more. — Admonish thy

thy friend, it may be he hath not *said* (what thou hast heard) and if he hath, that he speak it not again ; ” and he concludes, “ *Love thy friend, and be faithful to him.* ”

The same admonition holds in regard to the harmony of *acquaintance*. If thou shouldst only arrive at the happiness of living in peace, be contented; and reserve thyself for the joy of friendship, 'till thou canst safely join love to it. I mean 'till thou art married, if happily thou shouldst meet with a man who has sense enough to understand what friendship means.

He who highly values and esteems a woman, and delights in doing her real service, may with great propriety be considered as *her friend*; but unless the parties are advanced in *years* and *experience*, such friendship is beyond the reach of common mortals. I advise *thee* to be on thy guard, in respect to the man who

may call himself *thy friend*; miracles will not be wrought for thy sake.

As to friendship with a woman, of a blemished character, shun this or thou wilt be suspected of entertaining the same sentiments. Young women are warm in their intimacies, and apt to shew more distinction to each other, as friends, than is consistent with civility to the rest of the world, such appearances should likewise be avoided.

Friendship requires *prudence*: if thou shouldest happen to break with thy friend, shew thy sorrow by thy silence; and not like a silly faithless girl, blab out all thou knowest of her. This is as wicked as it is weak, since thou wert trusted on thine honor, without any condition. Let her do as she pleases, be thou fixed as a rock, that stands the utmost force of dashing waves, or storms and tempests.

I have heard it remarked that men greatly excel women in friendship, as women

do

do men in love: But what is the state of friendship, in the world, if men have so much the advantage, seeing that so little exists *among them*!

Whether the happiness of friendship is found among women of thy *bumble state* in any considerable degree more or less, than with people of higher condition, is a point I cannot decide: I believe there is more virtue of this kind arising from education, than the ignorance of us unlettered folks will admit of: yet nature works strongly in the breast, and the lower part of mankind occasionally excel the rich, who have more temptations to infidelity. Jealousy is a great enemy to friendship, and this prevails most among women, and is found in weak and untaught minds, more than among persons of higher education.

Endeavor to live in peace, and accept it as the great reward of a sincere and honest heart. The manners of times, whereby a people become more or less vicious, fel-

dom fail to have their influence on *friendship*, and to render it rare, or common, as well among the *great*, as the *lower classes* of mankind. As for the *present times*, I know not if they be better or worse than the past: but I am persuaded that *solid friendship*, whose foundation is the *sincere* love of virtue, was *never* to be found but by the *generous* and *good*. My dear MARY, observe these rules! Be slow in chusing a friend, and slower still to change: Be courteous to all; intimate with few: let not jealousy distract thee with fears, especially where thy virtue is not in question: Slight none for their low condition, nor esteem any for their wealth and greatness: Be not surprised nor dismayed, to hear plausible excuses, from those who are unwilling to do thee a service, if on the presumption of friendship thou shouldst venture to ask a kindness: In no case owe an obligation to one whom thou believest to be wicked: Do all the good offices thou canst,

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remembering that it is a much greater act of friendship not to suffer any one to fall, than to lend an hand to lift him up. Accept of courtesies, for they are necessary to maintain friendship; and bestow bountifully, when thou art able. Never suppress that tenderness, with which a good heart naturally overflows, when those whom thou hast ever esteemed, are in real distress.

Happy are they who are successful in their *friendships*; and more happy the fortunate in *love*: the last is the most common, and the best understood by women. *Love*, when supported by the *judgment*, seems to include *friendship*: but in regard to friendship between the sexes, I have told thee *my opinion*, that in youth it is rarely to be found, without a mixture of love, on one side or the other: I mean that tenderness, which is so natural to the heart. The features of love and friendship are much alike; tho' the expression

expression, and the form of friendship, differ materially from love : thou mayest not be able to distinguish this difference, therefore I thought it right to put thee on thy guard. Whatever may happen in thy more advanced periods of life, in thy *youthful state*, it seems wise to suspect, that love may constitute the greatest part of friendship : among the elder, the flame may be so gentle and lambent as to change its name : as in old age friendship itself, of every kind, expires : With the loss of memory, and recollection, the sensibility of distinctions ceases. Thus we are taught, in a kind of regular gradation, calmly to resign all our *friendships* and our *loves*, with every other interest in this world. But I believe, MARY, that the pleasure of friendship in good minds, is the *last* that leaves us, except the *more solid satisfaction, the hopes of happiness after death.*

Love.

Love.

As I would not omit any subject in which thou mayest be interested, I will put thee yet more on thy guard with respect to *love*; for as this is *well* or *ill* directed, it may render thee *happy* or *miserable*. Those who become wretched by this affection, may plead that other passions are for the most part of a malignant kind: but let me tell thee, MARY, when the mind is infected with *love*, the heart is apt to play strange tricks with mortals: there is nothing so serious or comic, so generous or base, which doth not directly, or remotely proceed from it. The proverb says “Follow *love* and it will flee thee: Flee *love* and it will follow thee.” If this teaches *modesty*, it also informs us that there is much folly and caprice in *love*. When we ascribe to the persons beloved, qualities they do not possess, we in effect fall in *love* with the creature of our own brain,

brain, and this I take to be no uncommon case.

In our ordinary *acquaintance*, and yet more in our *friendships*, it is hardly possible but that the persons and conversation of some people, should be more pleasing and delightful to us, than those of others ; but to be unhappy, because we are not in the company of a particular person is at once a proof of *love*, and not less of the foolishness of that heart, the pleasures of which are so narrowly circumscribed.

Where *love* is, it can hardly be concealed ; and where it is not, an imposition cannot pass long with those who have any understanding ; for tho' it is said to be *blind*, and may too often give proof of the imperfection of our nature, in leading us against our better judgment, it hath not the effect on any one who feels its power, to extinguish *all* the light of sense and reason, whatever may be pretended.

It

It is not uncommon for a *woman* to imagine herself the object of a man's love, whether she desires to be so or not ; as *vain men* often mistake the *civilities* of women, for *love*. Thou, my daughter, mayst be subject to a double assault, either by the reality of thy affection, or the vanity of a man : and as a great part of my sex is not remarkable for *honesty in love*, thou shouldest be so much the more suspicious, and doubly on thy guard.

Nothing is so common in *love*, as believing absurdities which favor the passion, except the lavish professions which are made on such occasions ; and from hence arises the danger. The language of passion, may sometimes express the integrity of the heart, yet it is not to be trusted, without *great caution* : and she who makes no preparation for a retreat, in case of danger, may be obliged to surrender at discretion ; and find herself at length in the hands of an *enemy*, instead of a *friend*. Remember that nothing is

more

more dangerous, in thy condition, than the *unjust accusations* of a wicked man, except the professions of his love, by which he may show forth his highest insolence.

• However blameable many an *honest girl* has been, in giving way to her affections, yet being *really honest*, she hath smiled at sorrow and disappointment, even in the agonies of death, rather than do any thing which virtue forbade.

Thou hast often heard it said, that those who have never been in love are *stupid*, and those who have been often so are *weak*: yet people of the best understanding, retain impressions longest, and often carry them to the grave. The most benevolent, seem to be the most susceptible of love, and these are the most happy when well paired: and the same virtue which leads us to a *good choice*, guards us against the *dangers* of this passion.

Love, in the most comprehensive sense, is the foundation on which the happiness of

of life is built, but *that* love which is ruled by the imagination, or governed by fancy, can subsist no longer than the power of fancy remains ; and steadiness in fancy seems to be a contradiction.

According to the best of my observation, love changes its colour according to the mind it takes possession of : The most *wretched*, or the most foolish and unpitiable are those who convert this passion into an instrument of deadly mischief to themselves or others.

Love, as an affection of the soul, which enlarges and improves the mind, holds affinity with angels ; as an appetite of the body, it is common to brutes. True love hath its root in virtue, and can no more die than virtue herself : *Constancy* is united with it, and they live and die together. But can love be justly called *true*, when it is not guided nor influenced by reason ? Can that which is under gross

delusion be also allied to truth and virtue ?

There is little good or evil done in the world wherein women have no share : the foolish and wicked of both sexes generally consort together, and are mutually influenced by each other. Many a young fellow have I seen going to the gallows on the account of a bad woman !

True modesty is equal in both sexes ; but by the custom of the world, *women* are obliged to be the most reserved in the discovery of their affections ; whether this is an advantage or not I cannot tell.

Prudence in love is supposed to be a *contradiction* ; but as one *passion* opposes another, prudence sometimes prevails, and she who sacrifices her *peace*, to please her *fancy*, can hardly escape without repenting her choice. *Advice* is seldom welcome when it crosses a favorite inclination, but is it not far better to feel a short pain in breaking off a dangerous treaty, than be punished

nished severely all our lives, for believing too well of any one against proof ?

Humility and *meekness* are not of themselves preservatives against love ; but these virtues have the property of shielding us against the bad effects of this passion ; whilst an *impetuous pride* brooks no repulse.

Thou hast heard of some young women, and perhaps of a few young men also, who despairing of a union with their beloved object, or in a fit of *jealousy*, have done some desperate violence on themselves. Is not this converting love into a child of the devil ? Whether *madness* be created by a raging fever, or a fit of love, it is still *madness* : And whether it be in *love* or *hatred*, if we trespass against heaven, we must be punished.

It is happy for a young woman when she hath so much sense and strength of understanding, or such *liveliness* of temper, as to be able to laugh herself out of the *fancy* of an ill-timed, or improper passion ; for *love* would often be starved to death, if

it were not fed by *fancy*. Govern thy fancy or it will govern thee.

Love having nothing to do with pomp, our humble condition is less subject to deceit than that of the rich, for people naturally follow affection when they are poor; and those who have no wealth, nor ever had any prospect of living in affluence, have reason to hope they may support love without any other aids than *health, industry* and *virtue*: and it seems to be more in favor of love, to have no want but of money, than to want every thing but money.

Where true love subsists, in the married state, adversity cannot devide it from the heart: but for the same reason, that it depends so much on *virtue*, if thou meetest with disappointments, thou must fly to virtue as thy supporter, and guardian spirit; and dishonor not the reverence due to the purity of thy love by any act of despair.

Tho'

Tho' friends are sometimes severe in judging of others affections, thou shouldst not be the less ashamed of a passion for any man whom thy best friends may condemn as *a worthless person*. He that is an enemy to *virtue*, can never be a true friend to *love*, whatever a distempered imagination may suggest. The folly of such love will be as great, and probably more *bitter*, in its consequences, than if thou wert to fix thine heart upon a man so much superior in condition, as to afford thee no prospect of being united to him. He who is out of thy reach, or him by whom thou wouldst probably lose by gaining, are to be avoided with the same care.

Seeing that *love* and *hatred*, liking and disliking, make up so great a part of the history of life, I advise thee always to carry in mind this great truth ; that *virtue* is the first object of *love*, and *vice* of *hatred* ; and that *religion* includes every affection that can interest or attach the heart ; and in this let thy hopes and wishes center.

In the comparison of the sexes, if women are the most subject to err by the force of *imagination*, they are again most restrained by *custom* with regard to the impressions of love; so that upon the whole they stand upon as good ground as men. When *evils come*, it is good to understand wherein the vice and folly of them consists: The ablest physician seldom cures the patient till he comprehends the nature of the disease; and unless we use the understanding in restraining the *madness*, and correcting the *weakness* of the heart, how are we to prevent the dangerous effects of any passion?

If thou art wise, consider the command of *passion* of every kind, as thy greatest happiness; and be not partial even to *love*. Those can hardly be said to live *free* whose affections are *enslaved*; nor can they act with *liberty of mind*, but as they act with *reason*.

Those who seek for happiness in *vice*, and those who indulge a fruitless tender

passion,

passion, are equally *weak*, tho' not equally *wicked*.

Where love is most apt to gain an ascendency, shame generally prevails most ; and when no better weapons can be employed, the united force of *pride* and *shame* performs wonders in reducing the other passions to the yoke of reason.

Chastity.

Sorry I am, to be constrained to tell thee, MARY, but it is necessary thou shouldst know the truth : There are such vile wretches of both sexes, on this fair earth, as blushens the heavenly face of *modesty* to think of. Like the devil they go about seeking whom they can devour ; and when they have accomplished their foul ends, they laugh at the misery they have created, and spurn at the object they have deluded into destruction. Some even traffic in sin, and blot the most beautiful workmanship of heaven, with such

hideous

hideous stains, as might draw tears from the stony rock. These *evil spirits* in human form, flatter and promise, and swear as prodigally, as if they were to gain heaven ; and are as false as hell from whence their deceitful speeches come : They present the flattering shew of pleasure before the heedless eyes of young women, and draw them on till they fall into the pit of destruction.

The first step towards virtue is, to detest vice ; and see' her in her true colours, and thou wilt fly from her : but she puts on so many disguises, that the unwary are ensnared before they know their danger. These enemies to virtue attempt boldly to persuade a young woman, that things which are really the *worst* in the world are the *best*. Little regarding the curse denounced against those who call *evil good*, and *good evil*, they practice the arts of the devil, when under a specious disguise he deceived our first parents : A small portion of sense and reason might shew the

the falacy of all arguments, hopes, or expectations, in favor of actions which are contrary to virtue. Listen not to them, but remember, that " virtue which *parleys*, is near a surrender."

Well do I remember some of my good neighbors' daughters, whom nothing would please but going up to London, as if they were sure of making their fortunes. Some of them have lived virtuously, single or married, and succeeded in the world; but it hath fared ill with several of the most distinguished for comeliness. As soon as they arrived in town, they fell into the snares of those *abandoned procuresses*, who under a pretence of getting them good places, brought them like birds to the net, or lambs to the slaughter: witness —, and —, and others who did not use the precaution before they left their parents, to correspond with such friends in town as they might trust themselves with, till proper places could be provided for them.

them. It is impossible that thou, or any country girl should suspect half the wicked arts which are played off to seduce young females. I must also caution thee, that in all cases, particularly if thou shouldst apply to a *public register office*, it will be necessary to inform thyself exactly of the characters of the person who proposes to take thee as a servant.

I charge thee likewise, as thou lovest thy soul, not to indulge any desire of being *gaudily attired*. If thou shouldest feel thine heart incline to this *vanity*, treat it as thou wouldst the *plague*: Get thyself cured of it, as a disease, which if neglected will prove mortal. Childish as this passion is, I know that it hath been the ruin of thousands, and it may *tempt* thee to forget those lessons, which I have sought so anxiously to imprint on thy heart. From the moment thou fixest thy fancy on dressing like a *gentlewoman*, I shall tremble, lest thy destruction should be at hand. What has been the fate of those who seek the trap-

trappings of folly as the wages of iniquity ? That which subdues the heart, and makes people think wrong, will likewise make them act wrong. What numbers of young women, without any other inclination to wickedness, have been undone by the immoderate love of *dress* and *pastime*. My master was not a debauchee, but he had opportunities of knowing what multitudes of young women accomplish their own destruction by the force of this *restless vanity*. He observed also that those who create the misery, are not always the most forward to relieve it ; but that he thought it the duty of a *man* and a *christian*, to succor the wretched, whatever the cause might be. At the same time taking notice, that some are so deeply stained in guilt, that the virtuous scarce know how to be acquainted with the case, or how it is possible to relieve it. Among abandoned women, intemperance and disease bring on consumptions and decay, and few of them live beyond

yond the age of twenty five. Alas, my daughter, how deplorably are those fallen, who thus offer themselves as sacrifices to the devil, at the altars of vice and impurity !

If all the treasures of the earth are not to be compared to the least virtue of the soul, what is a little gaudy apparel, which at best can only draw the eyes of fools ; or what the wild gratifications of jollity and sinful desires ? Let not admiration, show, and the *vanities of life*, about which there is a pother in the world, move thee in the least degree from thy duty. Rather chuse to live a single year as thou oughtest to live, than spend a long life in folly and wickedness. She only is a *good woman* who has nothing so much at heart as to act like a *christian* ; and as one who knowing herself to be accountable to her God, *acts* as if she knew it.

In all conditions, remember that christianity requires nothing at our hands more clearly, or in a stronger manner, than *chas-*

Chastity or purity : and this consists in a fixed abhorrence of all forbidden sensual indulgence : — in a resolute guard over our thoughts and passions : — in a firm abstinence from the most distant occasions of lust and wantonness : — in a consciousness, or deep sense of the perfect holiness of God, and of his being present every where. It likewise consists in a conviction of the certain truths of our religion ; and that there can be *no hope* of salvation where this virtue is not cherished. Therefore be not entangled in the snares of deceitful lusts, for these do confessedly war against the soul ; and if *this* is conquered *all is lost* !

It is common for mankind to shelter themselves under the flimsy covering of *numbers* committing sin, as if corporal punishments or ignominious deaths were the less evils, because crowds of malefactors are annually condemned to a loathsome prison, or the gallows !

VOL. II. M m There

There have been some women of rank and fortune, even in christian countries, who have violated the laws of chastity, and acted as if they held their honor cheap: But riches and titles, are out of the question; they cannot preserve from infamy, much less from punishment after death. Let thy chastity be firm and steadfast as the foundation of thy religion, and dear to thee as thy hopes of heaven.

Now in order to be guarded at all points, I charge thee, MARY, to be watchful of thy words: Unguarded conversation generally opens the door to mischief: It looks like a design, to throw down the barrier of chastity. From the moment thou permittest any man to be thy confident, or allowest thyself to converse with him alone, except where there is an honorable and suitable treaty, approved of by thy friends, it is most natural to conclude, there is *some danger* to such a girl as thyself. On the other hand, thou must exercise some skill in thy reserve, not to

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appear *outrageously* virtuous, rememb'reing that it is far better thou shouldest be over-wary, than become a prey in attempting to avoid the imputation of being cautious above measure.

People of fortune generally observe a more strict decorum, than the condition of servitude will for the most part admit of; and domestics therefore stand in need of the more virtue: and why should not our condition, as naturally encourage us to make up in virtue, and the fear of God. what we want in wealth? Many of the rich are *vicious*, by their *riches* proving temptations to vice.

There are many things *lawful*, which are not *expedient*; and *indifferent* under one circumstance, though *dangerous* in another: The sober part of mankind, past the youthful stages of life, are not in the same degree prone to evil, as the young and un-experienced. Those who go to the *extent* of what is *lawful*, may not be able to shorten their line of liberty; and the vanity of a

great part of my sex, joined to their evil inclinations, lead them to construe on the vicious side, every thing a woman does, which has the appearance of levity; and some levities cannot be well construed otherwise.

Without any comparison of conditions, build thy caution on this great principle: that human nature is frail; that religion doth not keep the generality of *men* in awe, in any degree equal to what might be reasonably expected; and that human laws cannot rectify all injuries, *however great they may be*. Thou seest that it is not only being really modest, but necessary to avoid giving the least suspicion to the contrary; and be assured that it is more easy to prevent the forwardness of men, than to contrive means to cure it: Even some kinds of civility are mistaken for invitations; and *rich* men are apt to presume on the humble condition of poor girls, to mark them as their prey; not considering that the soul of a *chamber-maid*

maid, is as valuable as the soul of a *queen*. Often have I wished that thy person had been less comely, that thou mightest be the less exposed : but thou wilt not think the worse of thyself on *this* account, nor I hope for being *poor*. Thou art promised a vast inheritance, even by God himself, and thou wilt not surely be blind to the *light*, and prefer *darkness* ; nor being satisfyed that *heaven* is offered to thee, in the wantonness or folly of thine heart, plunge thyself into hell ! I am assured of thy present innocence : I know thou dost agonize whilst I am talking thus : I perceive thy heart is *-fired* with resolution in the cause of virtue. Thou canst not be ignorant how anxious I am for thy safety ; and thou wilt forgive me, MARY, if I say too much. We are about to part, and it is fit I should communicate to thee, my knowledge of the ways of the world, and the means of shunning the evils of it.

O my daughter, I now declare to thee, in the awful presence of the God, whom I adore, I had rather see thy blood stream from thy bosom, than behold thee, in the arms, even of a King, on any terms but an honorable marriage, such as divine and human laws appoint for the virtuous. Take care of thyself ; thou must be the guardian of thine own honor, and forget not, if thou wert to stray from virtue's sacred paths, tho' floods of briny tears would fall from thy fond father's eyes, these could not wash thee clean ; but the day would come when they would rise in judgment against thee :—Let me only add, that as a reserved behaviour is the most fit for the entertainment of virtue, thou shouldst by all means observe it, and make *her* thy friend. Such a rule of conduct, need be in nothing contrary to the duties of chearfulness and humanity, which are obligations as much as any other.

DISCOURSE XXI.

On marriage, and the duties relating to it.

Servitude no reason against marriage.

This is the last day in which I may ever communicate my thoughts to thee, with such freedom, and uninterrupted satisfaction, as providence has indulged us with, since the time thou wert capable of listening to the voice of reason, and of forming thy mind to a relish of such truths as I am able to communicate to thee.

The subject of our conversation yesterday, naturally leads us to the consideration of *marriage*. All that can be said of love, when guided only by fancy; or the many mischiefs which may be imputed to the *lawless commerce* of the sexes, seems to turn in favor of this honorable alliance.

Marriage ought to be in high estimation, not only as the state most safe to virtue; and

and in which so great a part of *private happiness* consists ; but as best calculated to promote the welfare of our country. Life abounds in snares, and we are all subject to calamity even when we least think of it : No enjoyment is so sweet but it hath its mixtures : and seeing how the world abounds in *folly*, we must not be surprised at any *abuse*. But if Marriage is the main pillar of government in regard to good order, and the defence of a nation by numbers, those are so much the worse subjects, who without sufficient cause neglect this duty. It is an indispensable obligation on people of all conditions, to consider what is their duty to God, and their country, without being ingenious in finding excuses, or converting *wisdom* to *folly*, as men often do *nourishment* to *disease*.

The proverb says, “ if thou marriest, thou wilt repent ; and if thou marriest not, thou wilt repent.” This is a picture of the inconstancy of the mind ; but which is the least evil, *Repentance* in consequence

quence of doing a thing in itself *praise worthy*, and productive of good to mankind ; or *repentance* for an omission, whereby the community is injured ? Thou mayst find thyself left in a state, whether better or worse, than thou wouldest have been in, thou canst not tell, tho' perhaps sure that thou art not happy, being single.

A true sense of duty the foundation of happiness in the married state.

The Almighty, in the great order of his providence, having made the sexes for the mutual aid and support of each other, and both for his own glory ; it is highly reasonable to presume that when people come to an age of judgment, and are *wealthy*, or fit to get their bread by their *skill* or *labor*, marriage is the proper state of life ; and nothing can be a stronger incentive to it, than the affections implanted in the human breast.

The proverb says, “ when marriages are made without love, love follows with-

without marriage." This seems to be founded in observation, with regard to the ordinary consequences of such marriages; or upon the supposition that from the strength of social affections, these in the order of nature, will seek their object: but it should be remembered that *true social affection* never disturbs the peace of society; and we are not to suppose any marriage made where either party utterly dislikes, for this implies a contradiction: Such a marriage may indeed be valid in the eye of *human laws*; but God, who sees the heart, often afflicts the offenders. On the other hand, it is true, that in a good mind, where there is a just sense of duty, the affection often takes the bias which reason gives it, and *gratitude for kindnesses* is but another name for *love*; especially when a man and a woman are so nearly allied. A sense of *duty*, which depends on the understanding, as well as the heart, is common to all the children of men; and this is so superior even to

af-

affection, that we ought to suffer any evil, rather than renounce it: In every concern of life, it is the great object, for which we should *dare to die*; and to this we ought to direct our hopes and wishes, even beyond the grave.

In the marriages of the laboring part of a people, there is oftentimes the greatest affection: In every condition many are bent on wickedness, and these easily *make* a reason for their conduct, when they can *find* none. *Evils* will come, but *woe* to those by whom they come!

Particular situation of domestics in regard to marriage.

I have heard it seriously maintained, that the *misery* of servants may be dated from their *marriage day*. Such an uncomfortable doctrine supposes that their wages are no ways equal to their expenses when they have any children to provide for. This opinion proves too much, for experience may be appealed to against it,

it, as well as for it. Those who are extravagant or indolent, are hardly fit to be trusted in the marriage state ; and the child born to such parents, comes into the world under a great disadvantage : But marriage sometimes awakens the attention of the most *thoughtless*, and every one may observe, that the industrious and provident, and such as are virtuously inclined, generally succeed in wedlock.

I once heard my master say, that in *France* he had discoursed with a woman servant, who with the value of *sixpence* a day, took care of *two children* and gave them a very decent education. This at the first view may seem impracticable with us : but I know many married pairs, whose joint *wages*, besides their food and the livery of the man, exceed the daily gains of a husbandman and his wife, who have had a dozen children, and consequently it should be presumed, if these can find means of taking care of their offspring, *domestics* may do the same, tho' frequently obliged

obliged to pay for nursing. In the mean time, their situation is such, that whilst it calls loudest for the exercise of the piety and humanity of masters and mistresses, it claims the greater assistance and kindness of relations and friends. These should be trusted with due caution, but a virtuous parent is seldom without a *friend*, or a child without a *protector*: providence must be *trusted*, tho' not *tempted*; and what is for the *good* of the *public*, must be beneficial to individuals, of which the public *is* composed, especially in cases wherein the whole is concerned.

The inhabitants of great cities and towns, where domestics are the most restrained from marriage, have the fewest children (*a*), and a greater proportion of these die in infancy, than in villages; from whence the stronger reason arises for the children of domestics to be sent into

(*a*) See pages 40, 41, in relation to marriage and encrease.

the country to be reared, as the few who are born of them generally are.

In regard to the conduct of servants, I fear that men in livery are almost as debauched as their masters; but they are more just in their amours, because they oftener marry the woman they have seduced; and if marriage among them was more countenanced, there can be no doubt but it would become more general. If domestics as well as their masters, were more commonly to live in a married state, it would give them more dignity in their own eyes, and render them more instrumental to the support of the liberty and prosperity of their country: They would thus pledge their faith to the public, and become the guardians of the innocent in the persons of their own offspring. This is most agreeable to the wisdom and humanity of our laws, which suppose that if sickness or loss of limb, or old age disable us, and no friend or relation appears to help us, the most worthy of us

may

may become objects of parochial charity, intitled to the greatest tendernes and regard. In this happy land no one perishes for want of bread ; and if it were not so, marriage might be more hazardous : and I am told that where there are no *poor's laws*, the indigent are provided for, and marriage is more general than with us. In the absence of other enjoyments, the poorest of mankind have recourse to this, some esteeming it the most comfortable, whilst others consider it as the least wretched condition. Thus it happens, that one way or other, the great order of nature is obeyed, and men live *like men*, and not *like beasts*.

In this our dear country, where *art* seems to vie with *nature* herself, in beating out such a variety of amusements for the *poor mortals* who are *rich*, marriage is not so general among them, as with us laboring people ; whence it is obvious that *vanity* is the real cause of *distrusting* providence, and *neglecting* the common welfare.

The proverb tells us, that “ when *poverty* comes in at the *door*, *love* flies out at the *window* : ” and this is made a reason against marriage. Extreme misery may banish *affection*, as starving will destroy life ; but this *saying* is rather calculated for the higher classes, whose *vanity* triumphs over their *affections*, than for those who consult nature, and chearfully depend on providence, and their own industry.

Vice the cause of misery in marriage.

There is no condition of life wherein people who are foolish or wicked, may not be miserable ; and indeed it seems to be a less evil to live single, than to multiply such calamities in the world, as fools who marry bring on themselves ; but they would still be fools, whether they were married or not, tho’ less conspicuous in folly. If amidst so many unavoidable distresses to which life is subject, married persons, forgetting how short a time is allotted

lotted them to tread the stage of life, will act a tragic scene, and plant daggers in each others breast, by discord, corroding cares, and discontent ; what can be said, but that *they* wantonly *seek their own misery* ? Such conduct is by no means peculiar to domestics, but rather reserved for those, who are *drunk* or *mad* with affluence.

Thou hast often heard it said, that "marriages are made in heaven." This seems to allude to the providential meeting of the man and woman, who are best formed for each other ; and as the Almighty intends to advance the happiness of both parties : But where are those marriages made, in which affection hath no share : where neither party studies the temper of the other, or even desires to please : where contests daily arise upon trifles, and neither man nor woman will give way ; and where even they violate their bed ? Where are those matrimonial knots tyed, when both husband and wife

neglect the education of their children, or shew them the worst example ? If such marriages were *made* in *heaven*, they are strangely abused on *earth*. But this contract when made under the fear of God, the knot is fastened by the double tye of *affection* and *duty* ; and in such cases, marriage may properly be said to be under the care of heaven itself.

As to those who are unsteady and capricious, they consider not that “ he that getteth a wife, beginneth a possession, he hath a help like unto himself, and a pillar of rest.” And the wise man says, “ he that hath *no wife*, goeth about *mourning*.” I have often observed single persons, particularly among the *rich*, who generally desert nature most, lounge about like *helpless, useless animals*, dissatisfied in themselves, and doing no good to any body else. The secret cause is that they are lonely, and unallyed to any one for whose happiness they interest themselves : They are under no restraints from

from *evil*, by any worldly connexion, and therefore acquire no propensity to any earthly good ; and this removes the prospect of heaven also the farther from their eyes.

Proper time of marriage.

As to the proper time of marriage, the proverb says, “*good* men marry early, *wise* men never”—if not early. If thou art virtuously inclined, and no weighty reason offers to the contrary, marry in the early part of life ; but if thou lettest thy youth, and thy middle age pass without marriage, if thou art *wise* thou mayest as well continue single. This I understand to be the meaning of the proverb, for we cannot oppose wisdom to goodness : to be good is to be wise, and happy ; for “angels are happier than men, because they are better.” If this rule holds for my sex, it seems to have a yet greater force for women, when they are past their youth, or middle age, except that they sometimes are in greater need

need of protection. Amongst us *laboring people*, we marry at an earlier age than the rich ; but it is not fit for some women to marry whilst they are very young.

My master used to remark, that a grave philosopher (a) had objected to courtship after *forty*. Some women of this age have good reasons in regard to themselves to decline marriage ; but on the part of men, we find many happy matches made after such time of life ; this depends so much on the health of the body, the virtue and temper of the mind, and circumstances of fortune, that it is of no use to enter deep into the enquiry. In England it might as well be said, that a man of *four-score* should not *eat*, as that one turned of *forty* should not *marry* ; granting it to be true that every year after this time of life makes the event less promising.

(a) Sir WILLIAM TEMPLE.

See

Jealousy.

Every one who has lived as long in the world as myself, must have observed, that as nature has cast the female in the softer mould, she hath given a peculiar turn to women's thoughts and manners; and from hence a great part of love and harmony arise. The woman naturally claims protection of the man; but for the same reason she must be obedient, and fear to offend him. The harder and more dangerous tasks fall to his share; domestic duties and the care of children to hers. He excells in valor, strength, and judgment; she in gentleness and the pleasures of kindness, and of fancy. The woman happens sometimes to have the most understanding, but as there can be no government where there is no ruler, she who really hath more solid sense than her husband, will shew it by her virtue, her prudence, and fear of God, still yielding the *superiority* to her husband at the very moment that she secretly governs

vers him. Some men, from temper or indolence, find it less difficult to be governed than to govern ; but it must be always remembered, that no woman can have a right to do wrong. *Fancy*, in which thy sex excells, tho' it hath many uses in life, and contributes much to enliven the graver turn of *men*, yet when it exceeds certain bounds, it degenerates into *levity* and folly ; and vice and madness often follow. It seeks so much for variety, that it turns the head, perverts the heart, and gives such a propensity to flattering pleasures and gay amusements, as often proves ruinous. This lays the foundation of *jealousy*, which disturbs the harmony of marriage, and sometimes plunges the happiest pairs into the depths of misery. Thou may'st easily conceive how the best things are subject to abuse, and how much the happiness of women depends on their being controlled by reason and

and religion: tho' guided by a *filken* string, yet still they should submit to the reins of reason.

Whether thou marriest a young man, or one of middle age, *consult his temper*, and carefully avoid giving him offence; and above all, I warn thee against *jealousy*. Teach not thy husband, if a *young* man, an evil lesson against thyself; nor make the *elder* thy distressed friend, or secret enemy. When this passion is planted as an *out-guard*, not seeming to fear any harm, it may prevent danger by keeping an enemy *without doors*; but in general, it is itself an *enemy*, and in marriage as fatal as the plague. It depends on *temper* as well as accidents; but the wise and prudent see the necessity of correcting their tempers, as they do of making their passions obedient to reason; and the best way to secure wisdom, is to seek it early. The wise man says, “ Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself !” and of a wife he adds, “ But a grief of heart

and

and sorrow, is a *woman* that is jealous of *another woman*, and a scourge of the tongue which communicateth with all."

Rather think how to forgive *real* offences in thy husband, than create *imaginary* ones. Jealousy converts the heaven of love into the anguish and torture of the damn'd. If once the mind is possessed with a jealous frenzy, it loses the exercise of reason; and every object that relates to love, is armed with the stings of scorpions, to poison peace.

Give jealousy to the wind, and banish thy disquiet. Wert thou persuaded of real infidelity in thy husband, yet if thou hast a wish to share his heart, regain *all* his affections and turn it into its proper channel, be assured that if he hath any sensibility, thy tenderness and love, with his recollection of what religion requires, will subdue his heart, and by the stings of conscience convert him; and if he hath no sentiments of virtue, rage and resentment on thy part will but aggravate thy mis-
fortunes,

fortunes, and make two evils instead of one, rendering thy condition the more distressful.

As to the *revenge* which some take, it is not so much a proof of resentment, as an evil inclination ; it is a symptom of a sick and crazed mind ; it is like a man's murdering himself because another has attempted to kill him : for she who proceeds to the extremity of repaying such an injury by prostitution, does but plunge a dagger into her own bosom, as if she were the aggressor and meant to seek her punishment, even with the destruction of her soul. Command thyself, MARY ; never aggravate a great misfortune, by a greater. Patience and good humour work miracles, and I hope these will always secure thy husband's love, that thy days may pass in an uninterrupted tranquillity ; remembering, that religion is then of most use, when the greatest calamities invade us ; and that a calm resignation to the will of

heaven, is the grand medicine which cures all the evils incident to human life.

Character of a good wife.

It is the misfortune of one part of thy sex to be governed so much by their *fancy*, that every thing that is new and pleasing captivates them for the time: and their *little foolish thoughts* flutter about so much, that they forget their *duty*. But if a woman hath understanding enough to discover that the exercise of her heart in the law of kindness, and the gracefulness of her manners, have charms far more lasting and valuable than beauty in person, or any external circumstance, which is apt to captivate men: If she discovers that meekness, modesty, and prudence in living according to the circumstances of her husband, are her truest *ornaments*, she will likewise find wherein her *interest* consists. The proverb says, “ The foot on the cradle, and hand on the distaff, is the sign of a good house-wife.” This teaches

teaches that a woman inclined to virtue and industry, is at once able to manage her family, retain the affection of her husband, and educate her children according to her condition. It is also said, that " the husband is in heaven whose wife chides not." The gravest *philosopher*, who is not a *coxcomb in wisdom*, acknowledges that life hath no joy more exalted than *love*, nor any pleasure so unmixed as *friendship*; and to this purpose we are told by the wife-man, that " a friend and a companion never meet amiss, but above both is a *wife* with her *husband*."

Nothing can be so desirable to a man as a *good wife*! " A virtuous woman is a crown to her husband, but she that maketh ashamed, is rottenness in his bones. Children, and the building of a city continue a man's name, but a *blameless wife* is counted above them both. If there be kindness, meekness, and comfort in her tongue, then is not her husband like

other men." This plainly shews how much superior the joys of marriage are, to the satisfaction of those who roam like brutes; or being left in a kind of solitude, feed on their own thoughts, and beat out a speculative artificial kind of happiness. The same teacher of wisdom says, "the man that hath a virtuous wife is *blessed*, for the number of his days is *doubled*." The happy may well be said to live *two days* in one, whilst the wretched *drag* life about, but do not *live* at all.

These are high praises of human happiness, which are so much in the gift of wise and good women, to wise and good men: and should not domestics have their share of this cordial drop, which heaven hath thrown into the cup of life, to make the potion go down? If the wife, brings her share of labor and virtue to the common stock, why should not such pairs be as happy as heaven intends *all* the children of men should be?

There

There are many callings, wherein married people are occasionally obliged to live a part of their time separated from each other: but if the kind of humanity I plead for, were to become *fashionable*, many might get such services as would enable them to live together: when we shall arrive at so much virtue, God only knows!

Well, my dear MARY, what dost thou think of this matter: Is it not probable thou wilt marry? Let it be *prudently*, that thou mayst have the prospect of living *comfortably*. To this end I will give thee one lesson more, which thou wilt easily understand, for it is founded on the plainest sense and reason. The ready way to secure a husband's affections and duty, is to be truly affectionate and dutiful as a *wife*; and always as *agreeable* as thou canst. Be thou a warm *friend* to *virtue*, that he may never be her *foe*.

It is in marriage as with master and ser-

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vant, if either forgets the obligation to be good, and the duties of the station in which providence hath placed them, both become the more wretched. Thoughtlessness and perverseness are the cause of ignorance of duty ; and ignorance of duty, of pride : These generate misery, and in this manner people who are *wicked* and *foolish*, live and die ; whilst those who are good and wise, are happy all their days.

Tenderness for children.

There is another affection of the mind which relates to society at large. Whether thou shouldst marry or remain single, cherish in thy bosom a *tenderness for children* : The woman devoid of this affection, hardly deserves the *name of a woman*. Children are a large part of mankind ; and childhood being without guile, they are at once the objects of our love and respect. Remember the regard which was shewn them by the Saviour of the world, when in allusion to their innocence, he declared,

clared, “ of such are the kingdom of heaven ! ” My master used to say, that no compliment ever pleased him more, than that imputed to one of our poets ; that he was a *man in sense*, but in the simplicity of his manners, *a child*. Let thy heart be *tender*, where the wants and wretchedness of thy fellow-creatures are concerned ; and *hard*, where thy chastity may be in danger.

Liberty and the love of our Country.

Whilst we consider what should be done, under circumstances that may never happen, let us not forget the duty which certainly concerns us all in every situation of life ; I mean *the love of our country* : This comprehends every *social virtue* ; and the best rule to judge if we love it or not, is by promoting *peace* and *good-will*, or discord and animosity. The truest lover of his country the world ever saw was called the *prince of peace*. The love of our country is vulgarly imagined to be

long.

long only to the *rich* and *great* ; and thou, my girl, mayst be *laughed* at for presuming to mention it ; and yet this love and the love of liberty, are but two names for the same thing.

In this land of freedom we *all* talk of *liberty*, as if it was our food and raiment, and it is so glorious an object, that “ a man had better be poisoned in his *blood*, than in his *opinion* concerning it.” Liberty, is the *glory* of our condition as subjects, and should be the *joy* of our hearts : yet it is impossible to prove that we understand what it means, but as we are *just* and *fair* in our dealings ; tender to all our fellow subjects ; and ready to serve them, at the hazard of our blood. To desire to be free in our own persons, and yet to offend against laws, by which the freedom of others ought to be guarded, is a palpable contradiction. The first lesson we should learn in the school of liberty, is to defend the freedom of others as well as our own, not only with regard

to

to their persons, but also with respect to their right to their opinion, tho' it should be different from our own.

But wouldest thou trust thyself to the care and guidance, of any one whom thou plainly perceivest to be under the prejudices and delusions of *party zeal*, or well known to be unjust in his *private capacity*, because he sets himself up as a warm friend and supporter of liberty? Alas my daughter, how can he reform the *public*, who is himself wanting in *private virtue*?

As to the *cry of liberty*, thou mayst hear this from the mouth of the wretch who is going to prison for crimes committed against the common peace: but if by *liberty* we are secured in our *lives* and *property*, if profligate fellows run mad with it, and insult us, is this a reason to think them *real friends* to her cause? As well mightest thou trust an abandoned thief with untold gold, as such kind of people with thy liberty.

If

If one who is able in scribbling, gets his writing put into a news paper, and abuses thee most vilely, attempting to rob thee of thy good name, because he does not like thy *face*, or what is much the same, thy *opinion*; wouldst thou think this also a proof of *his* love of *liberty*? It is a mark of *slavery*, to be treated unworthily: and tho' we comfort ourselves that it doth not come from authority, yet we can no more approve of the union of *force* and *liberty*, than call *That liberty* which *tramples upon justice*?

There is nothing so injurious to religion, decency, or humanity, but what occasionally takes the name of *liberty*: Many are even mad enough to *think*, that liberty consists in doing what they please, especially if it be against their *superiors*; and the higher they go in this attempt, the greater advocates for their cause they imagine themselves to be. If such conduct were countenanced would it not at length introduce *tyranny*?

The

The continued *abuse* of liberty must *destroy liberty*, as *intemperance* destroys *health*. If offenders were always to pass unpunished, violence would soon take the seat of law and justice.

I have always understood that true liberty consisted in the exercise of wholesome restraints, to prevent peoples doing what *ought not* to be done; as well as to enact good laws to oblige them to do what is necessary for the common good, and consequently ought to be done: but when *private passions*, interest, and discontent, like the *jaundice* in the body, give the mind the colour of the disease, what can be expected, but prejudice, and injustice, confusion and distress? One may judge of the integrity of another's intentions, at least of his impartiality and freedom of judgment, by considering how our *passions*, and *prejudices* make our *opinions*. Many who undertake to lead us, are themselves *blind*; but thou

art not to imagine, that those who *constantly* oppose government, *mean* half so much as they say. O MARY, what a sad thing it is, that so many who should be *wise*, are ignorant of their religion; or knowingly act contrary to it! How common it is to hear people murmur, that government does not roll smoothly on at the very moment that themselves hamper the wheels of it, or try to overset the machine, that they may shew their strength in setting it upright again, not considering that they may break it to pieces, or render it incapable of repair; and that whilst this work is about, we may become slaves and be set a starving.

Is it not far better to examine *calmly* what is *really* amiss, and punish both the *great* and the *little* who are *proved* to be *dishonest*, than come with *lumping accusations* of what is *false*, or *doubtful*, or which serves only to turn peoples brains with

 nice

nice and unprofitable distinctions, which answer no good purpose.

Among the various ways of offending against liberty, one is by taking bribes, and giving a vote contrary to our conscience; and another by taking part with such turbulent and ungovernable people, as will hazard the overturning all government for private ends.

It is amazing how *we*, who have common sense in common with the best, do notwithstanding incline to *novelty*, though it is more easy to *mar* than to *mend* our condition, as it is much safer humbly to represent real sufferings, than proudly to insult our rulers.

How greedily do we swallow down the most absurd and incredible accounts of things, provided they make *against government*! Instead of mourning over the imperfections which necessarily attends all rule, like dolts, we rejoice in hopes of *sport*; and make a play-game of

destruction. Government is supported by *men*; men are subject to err, and we must expect to suffer some *evils*; but how monstrous it is, for people to give their assent to the most outrageous calumnies, as if ruin and desolation were come upon us, not from what they *see* or *feel*, or *comprehend*, but implicitly on the authority of an unknown writer, who has nothing so little at heart as truth and justice; while the publisher of a news-paper, entertains us with any thing, true or false, good or evil, for the *amusement of the day*; it being his *trade* and *calling*, to say every thing at a venture.

We are all endowed with reason, and should know our duty; but as people of our condition are most subject to be deceived, we should be the more on our guard, and not shut our eyes to conceal the fair side of the question, against our own happiness.

I have heard my master often talk of the hard fate of many whole nations, under

der forms of government differing from ours ; the condition of the people in those countries, being far short of the plenty, ease and safety, the security of life and property, that this nation enjoys. If half the time we spend in seeking for faults in others, was employed in the cultivation of our own virtue, and in learning to know *when we are well*, we might be a happy people ! Let the real evil be what it may, if the means used to remedy it, are not honest, fair, and agreeable to the commandments of God, it may be suspected that we are going *wrong*, let who will tell us we are going *right*.

It hath generally been the misfortune of our country, that the *great* contend who shall have the offices of the state, and the profits and salaries which belong to them. The richer some people grow, the more they seem to be in want: this is no proof of their merit; but let who will lead up the *dance*, we

must pay the fiddler: It is the *sweat of our brows*, which must chiefly maintain both them and ourselves; and when our country is in *real* danger, our *bands* must defend it: But let us never deny that they take their share in the danger, whilst their greater wealth and knowledge loads them with the greater weight of care and anxiety for the common safety.

I know not how things would be if every one possessed his portion of land, and *tilled it*, and made his own bread; but we must now reason from things as they are, and consider every one in his proper condition, and all ranks of the people, as having their due. Whenever we of the lower classes are flattered into an opinion that *we* ought to *take the lead*, then are we most *led by the nose*, or driven like oxen, for the purposes of those to whom we are the dupes. I cannot tell thee what we should be, if we were in a state of *pagan-barbary*, but being *civilized*

christ-

christians, we must reason as such, and learn from our New Testament what the love of our country means. The fear of God is the beginning of wisdom, and the end of wisdom is happiness ; but we never shall be wise and happy by going out of our depth, or by forgetting the condition of life in which providence hath placed us.

Nothing can be more true than that *good* often arises out of *evil*, and order from confusion: The evils which creep into a free government, may sometimes be rectified by means which appear destructive of it : but let the intention be ever so upright, there is danger in *attempting too much*, or doing too much *at a time* ; for in forming our notions of what is *right*, we must consider what is *practicable*, and what mankind *are*, as well as what they *should be*. Honest men often differ in political opinions, tho' there are but few exceptions to this rule, that public and private interest is the same. I consider *party-contests*

as flints struck hard against each other ; these produce fire, which falling on *combustible matter* creates a flame. Fire so kindled may be used for the good purposes of warmth, nourishment, and comfort, or to set our houses in a blaze. Fire is a good servant ; I need not tell thee that it is a cruel master, but it is still called *fire*. So *liberty*, under the rule of law, is good, but it usually holds the same name, whether it be confined within its proper bounds, or let loose to overturn the very government it should support. The real use and advantage of things should be considered ; *names* are but the sound of words.

The propensities of mankind to wickedness, being as they are, occasional opposition to one another may, as far as I know, be necessary to *liberty*, in the same manner as a portion of poison is good in some kind of medicines : For, so far as it serves as a check to prevent the abuse of power, and shields us from that oppression under which so many nations groan, it must

must be good : but a determined resolution of any number of persons to oppose government, whether the measures proposed be good or bad, destroys that truth and candor which is the foundation of all virtue, and seems to be one effectual method of destroying liberty ; for how shall we distinguish a good measure from a bad one, by means of an opposition to *all* measures ? The good and bad things of this world are so mixed and blended together, that it requires age and experience to distinguish, and form right notions of them. Opposition, beyond certain bounds, destroys the uses of that wholesome check which I have mentioned, and rather frets than heals the wounds which the best governments are subject to.

The passions of all men are liable to misguide them ; but to suppose the smaller number of our law-givers to be always in the right, and the greater in the wrong, destroys the very being of a free government where the most voices decide.

Thou

Thou mayest observe that in all such dissentions, those who *attack* make a great noise, and appear fierce ; those who *defend* are generally silent : hence us common people are tempted to think the complainants are not only the strongest in numbers, but have most reason on their side : The truth is that whatever covetousness or ambition leads men into, pride generally maintains with all its force.

Clamour and reproach are often sounded forth, and become as great a disgrace to *humanity*, as they are unworthy of *liberty*. As thou growest in wisdom thou wilt find, that few things are so foul or so fair as they are represented by those who are interested to diminish or magnify them : I advise thee to take up no opinion *rashly* : nor ever pronounce sentence on that which it is hardly possible thou shouldst clearly understand.

The *safest* way is to seek for *peace* ; and remember, my daughter, that *moderation*

ration is necessary to the being of virtue : Virtue herself, when *intemperate*, loses her reputation, and changes her name. We may be *serious*, when we should not *weep* ; and *smile*, when it would be indecent to *laugh* ; we may be *displeased*, when we should not be *angry* ; and love or hatred, sorrow or joy, in the extreme, as I have often told thee, are big with mischief.

We should also be aware, that a *free* people ought to be a *sensible* people, to know when they go too fast or too slow ; and that they must keep themselves *cool*, and in their senses, if they mean to keep their freedom.

Moderation in a *free government* is also extremely necessary, for our very freedom sometimes proves a temptation to excess ; and if all crimes were punished according to the strict sense and spirit of laws, it would carry the appearance of *tyranny*. But turn the glass, and thou wilt see, that for subjects to *presume* on gentleness and moderation, to *insult*

suit government, and call what is really gentleness, *tyranny*, as it were in play, is a mark of such vice and ingratitude, as may bring on those very mischiefs, which the exercise of moderation was intended to prevent. Those who attack with violence, being resisted by force, whether power changes hands or not, may render the mildest government on earth severe, if not *tyrannical*: these are the natural effects of short-sightedness in politics, and indecency towards rulers.

It is the fostering hand of *peace*, which must preserve her darling child, *liberty*: *Peace* gives it *strength*, and makes it *healthy*. Those who breathe the most moderation and good will, are therefore generally found to have the most *reason* on their side.

The true love of liberty stands *steady*, it cannot be forced by *necessity*, nor corrupted by *flattery* or reward. The *virtuous* may die with it, but *they* can never

see

see it fall: But let us be clear in our meaning, when we talk of an object so dear to us. If by liberty we understand the *love of our country*, the way of expressing such love is by shewing a due regard to the preservation of the *biggest* as well as the *lowest*, by the means best suited to the end. Religion rightly understood is the first law of life, yet the sacred scriptures make no mention, in so many words, of the *love of our country*; but it inculcates the necessity of obedience to rulers, and absolutely requires *peace, charity* and *mutual love*, even under the penalty of everlasting punishment. What is this, but the force of a divine law to *love our country* ?

Truth and candor must be our guides; and as surely as we forsake these, we forsake the helm of reason and religion, and run upon the rocks which have wrecked so many millions since the world began. Put truth and conscience out of the question, whether we be rich or poor, we can-

not

not be the real friends of *liberty*. Would it be *fair*, or *just*, to say that we suffer evils which we do not suffer ; or that evils are great when we neither see, feel, or comprehend how they are so ? If we become wanton with *liberty*, she is too chaste to be treated unworthily : If we complain of rulers capriciously, we may justly fear that the great Ruler of heaven and earth will chastise us with real calamities !

The love of *liberty* cannot be any thing foreign to, or inconsistent with the *love of God* ; for if *liberty* is necessary to temporal happiness, and God the author of all, in order to that degree of *virtue*, which is necessary to give us the fullest enjoyment of *liberty*, we must *obey God* : and can any thing be so great a glory to *man*, as obedience to his *maker* ?

The fact is, as I have often heard my master say, that there is scarce an instance in history of any great and mighty nation being ruined and undone, whilst the people maintained their *virtue* ; but when

when they became discontented, profligate, and rebellious, they have been destroyed root and branch. They either fell by their own hands, or those of a foreign enemy. Much to this purpose thou mayst learn in thy bible, concerning the *Jews*, and the other nations who were then given up to work wickedness.

Do'st thou remember what the *reverend* gentleman told us the other day ? He said, it is far better to be a *Pagan with virtue*, than a *Christian without* : and as choice an object as liberty is, its *value* must be estimated from its *use*, as the instrument of *happiness* ; and when we speak of happiness, we mean that which regards both worlds, or it is not the proper happiness of man, who is *immortal*.

Who in his senses can say that *slavery with virtue* (if a nation could be enslaved whilst it retained its virtue,) is not more glorious than liberty triumphant in vice ? But I tell thee, daughter, that *liberty*

cannot stand the shocks and changes of time without the alliance of *virtue*.

If a whole nation were depraved, it could be ruled only by a rod of iron. *Vice* is at war with liberty, and every triumph it gains, which ever side is uppermost, is a stab to freedom. If liberty runs riot among us, and “ pulls justice by the nose,” we may be sure she is out of her senses ; or in other words, those are out of their senses who pretend to be her friends without shewing a due regard to *justice*.

Nothing is so easy to *mistake* as *liberty* : but *justice* sets us right again. Justice and liberty are *sisters*, and such fast and united friends, that all the power on earth cannot separate them ; they must live and die together : heaven has ordained this union, and we need but ask our own hearts if we act *justly*, in order to know if we behave respectfully to *liberty*. “ *Perfect justice* is the attribute of God ; but to be just to the utmost of our abilities, is the glory of

of man." What a state would the world be in, if there were no judges appointed by laws, to execute justice and judgment in the earth ! If *every one* was left to cut and carve for himself, what a pretty situation we should be in ! and the same will happen if the experiment is made by a *few*. Nothing is more clearly required by our *religion*, than due respect to those whom the laws have set over us, and particularly for the *king* who is the first magistrate.

Fidelity and truth are the supporters of justice, and whenever thou hearest people tell lies to serve their end, or put bad constructions on words, or deeds, which will admit of good ones, thou mayst be sure their cause is bad, or *badly managed*. It is only by attention to truth and justice that we can conquer our prejudices, or *real misfortunes*: many an honest man has been as blind in *politics*, as people bred up in the absurd notions of some religions

often are; and therefore we should all act with the *utmost candor* and caution.

The *great* seem most apt to be inflamed by personal *invectives*; and are not a little inclined to forget they are *born to die*. From these, among other causes, they extend their resentments to *public concerns*, and thus involve nations in difficulties: whereas in the great view of the existence of a whole people, such quarrels are *trifling matters*. Those who *really* love the people most, will soonest forgive their opponents, in cases wherein the interest of the community is most concerned. In public affairs, as in common life, when men differ so as to *quarrel*, they are often in the wrong on both sides; but the *injurer* is generally the last that forgives.

One *violence* usually brings on another, and *peace* can enter only, where *dissention* goes out. When contests grow high, and *fear* and *apprehension* of punishment or *distress*, do not bring people to their sences, other arguments seldom avail.

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The love of peace and good order, prescribes the use of every lenient art to bring us to a right mind, and prevent the infliction of punishments: But if such methods fail, *laws* without *punishments* become as letters not formed into words, meaning nothing: and if ever this should be the case with us, we may bid farewell to our freedom; for *liberty* can no more exist without laws, than laws can subsist without the punishment of offenders.

After all that can be said, the stronger our *virtue* and *social affections* are, the warmer the love of our country will be. Those who are generous, humane, and zealous for the good of others, promote the peace of their own minds; they fill their hearts with gladness; they shew their wisdom by cherishing the hopes of happiness after this poor life is ended; and as they give a good example of the love of their country to others, they may hope to see the same from them;

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and if they discover but little virtue in their neighbors, they have the advantage of learning, that such persons are but little to be trusted.

O MARY ! if mankind were so *just* to themselves, as to think of their *latter end*, they would obey the commandments of God ; and their *country*, and their *souls* would be safe : for as enmity would cease, all would be *peace* and *harmony* : the poor would discover their own *wickedness* and *infirmities*, in judging *rashly* ; and the rich confess that their *wealth* often proves a temptation to pride and presumption !

We, in our condition, should then see, that to neglect doing justice to our rulers is to neglect doing justice to ourselves ; falling so short of the true love of our country, that instead of rendering the *great* our cordial friends, we may provoke them to indignation and resentment : and in whatever instances this may happen, or whoever is uppermost, one part of the world

world must ever be too strong for the other.

Though all mankind are subject to error and delusion, we are sure that *gentle words* turn away wrath. Let us cherish the love of *peace* in our bosoms, and this naturally inspiring *truth and virtue*, will lead us to the *love of liberty*. We should not expect more than reason and experience will justify; but we ought to keep our eyes constantly on the *strait line of our duty*: and tho' we may as well hope to find universal righteousness, as to see either the *great or ourselves* without *faults*, we must strive to be perfect. If we condemn them without trial, the day may come when they will serve us in the same way, and shall we shew so bad an example as to become the instruments of our own slavery?—But this matter goes further: if we do not *preserve them in their authority* how can they *preserve us in our liberty*?

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To dishonor governors is to render the governed contemptible.

“Sufficient for the day are the *evils* thereof:” let us not *aggravate real misfortunes*: nor fondly destroy our peace by *apprehensions* of what *may* happen. If we enter into *nice distinctions*, in which the *best* and the *wisest* are divided in opinion, we may most easily bewilder ourselves. If we indulge vain and *foolish* conceits as if we were *undone*, we may act like the madman, who fearing that evil-intentioned persons would burn his house, set it on fire himself, *in order to save it*; and the flames communicating to his neighbors destroyed theirs also. Such are the effects of *false fears*, and *unmanly contentions*!

What I tell thee, I tell my friends and neighbors; I cannot say it is without favor or affection, for I *mean* to do good to all of them. If I had twenty sons fit for something more than *talking* or *writing*, to defend, or to destroy their country,

I should tell them my mind as *freely*,
in *favor* of *authority*, as the most daring
can declare theirs, whatever it may be.

As thy father and thy friend, I now
give thee this advice, that thou mayst at
least learn to hold thy tongue; and whilst
thou actest the part of a *good subject* and a
good christian, hereafter teach thy children:
for humble as thou art in condition, ge-
nerations unborn, may stand *in some*
degree indebted to *thee* for their *liberty*!

If the poor may be in any instance
courted, why should I not court thee? but
I love thee, and them, too well to flatter.
Be assured that the crown of all true
pleasure and advantage is *peace*: Peace,
O virtue, peace is thy bosom friend! and
she will be *thine*, my daughter, if thou
continuest to devote thy heart to good!
The *poor* are often the favorites of *peace*
when the *rich* are banished from her abode;
but whether we think of ourselves only,
or of the *rich* also, “to seek God, and to be
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at peace," is the height of all human happiness: It is the sum and substance of life; and there can be nothing beyond it: Its pleasures are best understood, by the pangs felt in its absence. Without peace, all is vanity and vexation: we daily see what miserable beings those are to whom peace is a stranger: they seek shelter from the storms of a troubled mind, but find it not. The want of it in *private* life cannot be compensated by any other enjoyment; and what security, or solid satisfaction can the *public* enjoy, when *peace* is lost?

Character of a mistress, and her practice in regard to her servants.

I hope I have now taught thee so much of the *virtues* and *vices* of mankind, that thou wilt not expect *perfection* in any body: Thou must prepare to encounter difficulties from the follies and prejudices of the world. I suppose thy mistress, like other mortals

mortals, has her share ; but if humanly speaking she were perfect, thou being a very imperfect judge, mightest be easily mistaken.

A truly rational and religious conduct being *rare*, always makes those who are most distinguished, appear *singular*. This lady is called a *very particular woman* : the truth is, she hath so much religion, as not to be satisfied without prayers in her family every morning and night, as if she counted the days and nights, and *numbered* them so, as *really* to apply her heart unto wisdom. It is upon the same principle she requires of all her servants to go to church, either in the morning or evening, every sabbath day : and she absolutely will not keep any servant who totally declines going to the sacrament of the lord's supper : she does not declare this in so many words ; but if repeated admonitions, and the most pious, humane, and friendly advice makes no impression,

she

she discharges them. And indeed MARY in my conscience I believe, that if all masters and mistresses were to act in the same manner, we should be all much the better for it. I grant that the most abandoned wretches might occasionally be induced to practice deceit ; but the *hypocrite* must answer for himself at the tribunal of God ; and this is an evil not near so dangerous to others, as the example of impiety which sets the laws of heaven and earth at defiance !

In order to keep her servants *virtuous*, she keeps them *employed*, giving them this, wholesome admonition ; “ *get thy spindle and thy distaff ready, and god will send thee flax*,” adding this proverb “ *think of ease but work on* ;” supposing that *ease* is the object which all mankind are naturally inclined to *seek*, tho’ they *find* it only in *action*.

Thy mistress has all the tenderness of a woman, without the foibles usually attending thy sex : her *charity* flows from her

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religion, and is cherished by the *compassion*, which streams from her heart, and is therefore steady and lasting. She judges always on the *merciful side*, distinguishing *faults* from *crimes*; and considers the condition servants are in, as well as the kind of education they have had. All who ever served her, and have not been guilty in such manner as to render them unworthy of trust, are sure of her good word as far as she can give it with a *safe conscience*; but she never will give a good character of a servant who has no title to it, declaring that she considers deceit in recommending servants, out of mere compassion, and against truth, as *robbing* in order to give *alms* to the poor.

What thinkest thou of the gentleman, who notwithstanding he knew his servant had robbed him, recommended him to another master? The consequence was that he robbed *him* also; upon which he prosecuted the former master, who was accordingly condemned to *pay the loss*.

We may flatter ourselves, but reason and justice cannot alter their nature, for the sake of either master or servant. The proverb which says, “ discreet women have neither eyes nor ears,” relates to *themselves* as well as their *servants*. We must all be occasionally *blind* and *deaf*; but we must also *see* and *bear* in proper time and season; for there is a *measure* in all things, and *discretion* without it implies a direct contradiction.

Thy *mistress* is exact in money matters, and makes up her accounts every monday morning, paying *ready-money* for every thing she buys: by this means she lives elegantly and splendidly, with *half*, or at most *two thirds* the sum, which those spend who would never pay their debts at all, if they could cut off the long arms of the law. Her maxim in this respect is, “ better go to bed supperless, than rise in debt;” intimating that many charges are contracted by things not *necessary*; and that some

some necessary things must be given up, rather than run in debt for them.

This lady dresses elegantly, according to her fortune, her clothes being rather rich than brilliant; but she confines herself to a certain moderate sum yearly, expending more in charity than apparel. She is at no charge for *hair-dressers*, her daughter or her maid doing all she requires about her head. I have heard of some ladies who are at a greater expence for curling their hair, than will pay the wages of two or three chambermaids.

Thou art also to know that thy mistres disliks *cards*, yet not so but she will play for an hour, to oblige her friends, in a private family. Hair dressing, preparation for cards, and the card table employ a considerable portion of the *time* of our finest people in these days, so small a price do they set on it, and all the other advantages of leisure; and yet I have often heard my master say there are few women of condition in other countries, so rational and

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knowing as ours. It is easy to observe how little superior such fine folks are to us, with regard to the dull round of amusements which they pursue, and how little there is in it to be envied. Many find their days burthensome ; but one would imagine from seeing thy mistress always employed, that she found her time too short for her duties.

This lady's chief delight is in promoting the welfare of her fellow creatures, as far as she can extend her power. She reads divinity, history, and travels, and some books of ingenuity ; seeking the conversation of sensible and virtuous persons of both sexes. As some variety is necessary, she changes the scene from books to needlework, and from thence to music, and has great pleasure in walking and riding out, esteeming the works of *nature* as they come immediately from the hands of God, far superior to all the powers of *art* : and the charms of virtue, as visible in the beauties of the mind, beyond parade or
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the whistling of titles. She hath a fine taste in the *ornamental* parts of life but esteems this in comparison of the *useful*, as unworthy of praise.

As "light suppers make long life," and she is not tired of hers, she is temperate in her diet, and remarkable in keeping good hours, paying for none of her amusements more than they are worth.

Tho' she appears to have great sensibility, and is naturally of a quick temper, she speaks *calmly*, and has acquired such a command of her passions, that she seems to weep or rejoice, only as a just sense of things drawn from thought and experience have taught her. She has seen and felt what it is to be unfortunate, and says that "no one knows better what *good* is, than he who hath endured *evil*."

The consciousness that she is endeavoring to pass her time on earth, agreeable to the design of heaven, gives a peculiar cheerfulness and sweetness to her manners. She often repeats this proverb "a man

of *gladness*, seldom falls into *madness*" intimating that an even cheerful spirit, is the best preservative of the mind from the dangerous effects of the passions.

In regard to public love, or the *love of our country*, people of fortune are the most interested in the safety of property: but as subjects to *God*, or the *king*, we are all so far upon a level, that we owe the same degree of duty.

Thy lady is most ready to acknowledge the distinguished good sense and virtue which is to be found amongst us, perhaps beyond any other nation: but she seriously laments our *national character*, expressed in our inclination to be *displeased*, and to *talk* as if we were *displeased*, whether we are so or not; observing that our present great ingenuity in *writing*, and the freedom we enjoy of saying any evil we please, threatens great mischief, and aggravates the misfortune of the times. She considers the *peace of a nation*, like *religion*, as too sacred to be brought on the theatre

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of *public* amusement, apprehending it *doubtful* whether liberty will continue long to bless the land; for whilst so many pens are so grievously envenomed, they can hardly fail of *poisoning* the minds of the people. If contrary to all the precepts of candor and humanity, which must ever be the chief glory of a free nation, such writers ransack all the recesses of intelligence to *find* faults, or to *make* them, torturing every word and action to make them confess a meaning which they never had, *Liberty* will be ashamed of owning us as her children. This lady remarks, that if we misconstrue the purest intentions; and, contrary to the dictates of common sense, suppose mischievous designs which never entered into the heart of any man in office, authority being vilified and discredited, will have a hard struggle to maintain its weight to answer the ends of its establishment. She observes also that if the prudence and virtues found in government, are not rightly distin-

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guished from the *abuses* which have crept into it, and proper time given to correct them, the candid part of the people, which she believes to be by far the greatest, will find themselves bewildered, whilst the foolish or dishonest may make it a reason for trying to subvert all government. These are the *sorrowful* complaints of this good lady, lest we should set ourselves a-float on a stormy ocean without ballast, sail or compafs: but tho' a woman, she blushes at the thought of the *fear* and *coldness* which seems to have seized hold on *some men*, otherwise virtuously inclined. Contrary to the *common practice*, she thinks it her duty to examine *first*, and pronounce her opinion *afterwards*, which she always does with diffidence, rather submitting to a *small evil* than hazard a *greater*. She has an awful regard to *justice*, as due to all mankind, whether they be *in office* or *out*, disdaining the thought of condemning *ministers of state*, as fancy dictates, or as if they must be *bad men*, because they are charged with

with the weighty affairs of government, and cannot please every body ; observing that this appears to have been much our case. Her *charity* keeps pace with her good sense, and both incline her to lament the political *errors* of some, and the *perver-
seness* of others, whilst her *benevolence* wins the hearts of all.

She often talks of death, as the *end* of her days, and her cares ; and wonders to see such a bustle among people who have already one foot in the grave. She speaks of her dissolution in so familiar and unaffected a manner, that no one can doubt of her being perfectly reconciled to the decrees of heaven.

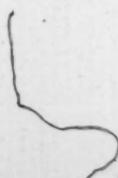
Whatever our *fortunes* may be, my daughter, we might all cultivate the same sentiments, and by degrees acquire *the same happy turn of mind* ; and as it is said “like master like man,” I hope, so far as the duties which I have described are common to mortals ; or any of the good customs and habits which I have men-

mentioned, are suited to thy humble *condition*, thou wilt imitate thy mistress. Act thy part well, and whatever shall happen to be thy *office* in life, let honesty be thy guide. Thou mayst be sure of this, that if thou wilt put forth thy strength and serve thy God, with all thy heart and all thy soul, thou wilt be equal to thy mistress in virtue.

Be a faithful servant to thy God, and thou wilt be so to thy mistress: and if thou art attentive to this great point, it is next to impossible thou shouldst fail. “ When fortune smiles on thee, take the advantage;” but leave it to providence to decide what is best for thee.

Obedience to parents, and conclusion.

Well MARY, if it should please the Almighty to b'les thee with a *husband*, who may understand the value of thy virtues; and with *children* who may be taught to imitate them, thou wilt shine so much the brighter among thy *equals* or *superiors*.
But



But whilst thou art entertaining thyself with hopes of bettering thy condition by marriage, forget not “ that whoso honoreth his *father* shall have joy of his own *children*; and when he maketh his *prayer* he shall be *beard*.” These are high promises of the most exalted happiness: The wise man goes on to advise: “ Honor thy father with thy whole heart, and forget not the *sorrows of thy mother*,” conveying a charming sense of the great love of a mother. He then reminds us of the curse which attends undutifulness. “ The eye that mocketh his father, and despiseth to *obey* his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.” This is a beautiful allusion to that blindness and perverseness which leads some to *neglect*, and some even to *insult* their parents, denouncing the judgment they may expect, either by some temporal calamity which will befall them, or by the vengeance of heaven which will overtake them. Such offences are of so black a

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dye, nothing but true repentance and amendment can wipe them out.

The proverb says, “*God, our parents, and our masters, can never be requited :*” Such is the nature of our obligations to them ; and what couldst thou expect, if thou wert so “unnatural as to trample on the venerable decays of human nature ? Those who act in this manner do but expose their own future condition, and laugh at themselves before hand.” Do not forsake *me, MARY*, if I should need thy help : God only can tell what may happen ! It is not the custom of our days, for children to be so attentive to their aged parents, as is required by the laws of God, and the obligations of society. In our *condition*, I fear some old people are thrown on the parochial charity, whose children might provide for them. There are many countries where the inhabitants are far short of us, in most respects, yet excell in the *duty of children to parents*. I remember to have heard my master say, that
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the *Galicians*, who are laborers in the great cities of Portugal ; and the *Russians*, who do the same offices in their own country, are never so happy as when they carry home their gains, to assist their aged parents ; or buy a cottage or land for themselves. This may be more difficult with us where *land* is dear, and requires expence to improve ; and where *labor* is so well paid for as to make such a practice less necessary to our happiness : but in the mean time we are sure that children ought to honor their parents at all times, that *their* children may help *them* ; and that the *great Father of mankind* may be their *friend*, and their *days* long in the land, wherein God hath given them life and health, to enjoy these blessings, in the stations which his providence hath appointed them.

Heaven knows I have but little to give thee but my good spirit ; yet that little, may induce thee to think I live too long,

VOL. II.

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and

and thus pervert thy heart, and turn thine eyes from heaven. Be sure at least that the riches of the *wealthy*, often prove temptations to great wickedness: This is past all doubt, with such young persons as are impatient to possess the goods they are to inherit from their parents: but it may be hoped that we who are poor are safe from iniquity of so black a dye.

Under every event, consider the *inn of life* as common to all; that the *rich* may enjoy some conveniences on the road, more than the *poor*; but that we must all rest at last under the same roof. Those who have the least wealth, have generally the least care, and are the least reluctant to part with the world. *Custom* makes all things easy, and sometimes that which we dreaded most becomes pleasant. Still think thyself happy in the same degree that thy *conscience* applauds thee: the *greatest* cannot enjoy a more *solid* or *exalted satisfaction*. Whatever sufferings thou mayst undergo, be courageous: remember that thy

thy great Lord and Master *lived in poverty, and died in pain.* Never forget his life and death ! To give thy mind true and just impressions of *christianity*, has been the main scope of my design : this hath been the *bent* of all the care and instruction which I have bestowed on thee ; and whatever the *Great* may apprehend to the contrary, I think this of such *consequence*, that *no education* can be called *good*, where it is wanting.

I have only to add, as the last, proof of the love of thy father and thy friend, that although we short-sighted mortals cannot comprehend, *why* the great Father of mankind should cause *his Son to die*, that we might *live* in everlasting happiness, yet as surely as he died, the inexpressible great love of our heavenly Father was, and ever continues to be, manifested to the whole world, where the knowledge of *Christ* has reached : and we who are thus informed, are therefore bound by every

tie of reason, conscience, and gratitude, to *love and obey him*.

O MARY, there needs no further messenger from heaven to tell us that we are *all sinful*, and except we *repent* we must *all perish*; but we see how merciful *our father is*, if we *repent*. Go on, my daughter, in the path of virtue: exert thy constancy and thy courage; and thou wilt surely entertain a well grounded expectation of assistance from heaven. Rejoice when thou art penitent, that thy *sorrow* may be turned into *joy*: in other words, be *penitent*, that thou may'st *rejoice*. Learn of St. Paul, to reason like a rational and accountable being, “ if God spared not *his own Son*, but delivered him up for us *all*, how will he not, with him also, freely give us *all things?*” Is not this an argument that the weakest may understand, and which the wisest must admire!

To-morrow we must part; but I trust in God we *never* shall be separated in our love

love of virtue: in this I hope we shall be *united* beyond the power of time or chance to divide us. Thou art going into a splendid habitation; but surely thou wilt not forget this, nor despise the innocent heart-felt-triumphs thou hast enjoyed here. Home, comfort, and a tender parent's eye, will sometimes be the subject of thy thoughts; cherish them as they rise, they will serve thee as a *monitor*. Let the consideration of the freedom and repose which I possess, shew thee the folly of those gratifications, among the great and wealthy, which are so often attended with slavish dependance. *Surfeit* or excess, or abuse of the kindness of heaven, always create unquietness, if not anguish of soul.

My *solemn* request is, that as often as the day begins and ends, thou wilt not barely *say thy prayers*, but *pray, if possible*, undisturbed by passion, or any foolish or wicked imagination. *Strive* to offer up thy heart in the *pure flame of true devotion*, that

when *all thy days* shall be brought to an end, thou mayst be prepared for *eternity*! Those who do not offer up their *hearts* to *God*, *do not believe in him*; they are in respect to a *future state*, *foolish* or *mad*, and totally inconsistent with themselves; or, they are stupid and *senseless* as the *ox* or the *ass* that perishes.

Be *thoughtful* and *prudent* in all things: Learn when to speak, and when to hold thy tongue; thus shalt thou understand *what thou shouldest say*, and guard thyself from the arrows that fly by day, and the stings of calumny that wound from dark corners. May thy heart be always gladdened with a conscious integrity; and so arm'd with *resolution*, and warmed with *benevolence*, as to bear both *good* and *evil* with an unchangeable constancy. May thy *charity* and love for thy fellow creatures daily encrease, 'till they become boundless as thy hopes of immortal happiness!

Thus

Thus, my dear MARY, whatever shall be *our* lot ; however providence shall dispose of our most lov'd friends, or more beloved country, for my own part I hope to rest in the *happy assurance*, that the *righteous God*, whom I have so diligently sought to serve, will preserve thee. I cannot hope for this for my own sake, nor yet for thy merits, but for the sake of our great *Lord and master* who redeemed the world with his blood!

FAREWELL!

A B-

ABSTRACT

OF THE

DEVOTION

contained in the prayer book, Vol. I. and the sentiments of this work adapted to life in general; being so far as it is thought proper to execute the intention mentioned in Vol. I. p. III.

HEAR me, O Lord of life! ponder my meditations, and consider the longings of my soul to serve and worship thee! When I look back on thy wonders of old, and the mercies which thou hast shewn to all the children of men: when I contemplate the preservation I have experienced in my own person, in sickness and danger, my heart is exalted with joy, and my spirit resteth in the

the hope of the continuance of thy goodness to me, even for ever and ever !

Yet am I unworthy to stand in thy sight, O God, for my transgressions and infirmities are numberless ! Give me thy aid to sue for thy pardon ! Vouchsafe to grant me such a measure of patience and humility, meekness and temperance, fortitude and benevolence, that my thoughts being subdued by righteousness, my words and actions may be acceptable in thy sight. Purify my imagination, and banish the foolishness of my thoughts, which so often interrupts the repose of my mind ! I am sinful in habit and in nature, and not worthy to look up to heaven ! yet, O God, thou knowest whereof I am made : make me so watchful and resolute, that I may never fall again from thee.

Thy judgments, O Lord, are right; and in faithfulness hast thou caused me to be troubled. The *soul* that is troubled, and the *spirit* that is vexed, crieth unto thee !

Hear

Hear *me* then, O God, my father, and turn thee unto me according to the multitude of thy mercies. Let the remembrance of my past misdeeds be blotted out, and cleanse me from my secret faults: let not the sins, to which I am by temper and constitution prone, prevail against me.

O Father Almighty, grant me such a measure of thy grace, that I may daily learn *how to repent*; and so apply myself to the discharge of my *duty*, that when my feet shall slip, thou in thy goodness may'st uphold me!

Give me a contrite heart, O God, that I may *worthily* lament my sins: and make such *confession* of them, as thou shalt please to accept, through the intercession of my blessed redeemer!

Let thy spirit lead me forth, and direct my paths in righteousness; that with zeal and truth, purity and singleness of heart, I may discharge thy will *on earth*, as far as my imperfect nature will admit, as it is done *in heaven*.

Grant

Grant that I may keep in constant view, the life and death of the blessed Saviour of the world, that through *faith* in *his blood*, I may obtain remission of *my sins*. Let me consecrate every hour of my life to follow his example; that the glories which beam'd round his sacred head, amidst the sorrows which he suffered here on earth, may enlighten my paths, and give me victory over this world! Let all the glories of this transient scene, appear as darkness and horror, in comparison of the wisdom which springeth from hope in that immortal life which he hath promised!

Give me thy grace, O Lord, so to arrest my fleeting hours, that I may compass all the pious and rational designs at which my soul aspires. Let me act as a chosen instrument of thy mercies to mankind: that in every condition, the *happiness of others* may be the constant subject of my joy.—Yet banish from me all *anxious desires*, that I may possess my spirit in freedom and resignation; and suffer not the noise and bustle

buſtle of the world, or the deluding blandiſhments of ſenſe to captivate my heart: but whiſt my body tends to its original d uſt, the ſtrength of my mind may grow to maturity; and my ſoul be exalted in the contemplation of the happiness, of the just in the bliſſful regions of im- mortality.

Cherish and ſtrengthen my hopes, that whatever thy wiſdom ſhall ordain, concerning the time which thou ſhalt permit me to live on earth, I may reſolutely purſue that which is right in thy ſight; and in whatever path of life I ſeek thy honor, let the innocent pleafures which this glorious frame affords, advance thy cauſe in my heart; and whiſt I enter into the recesses of my own mind, and compassionatethe faults of others, let me unbafom my thoughts to thee, in whose friendſhip there can be no diſappointment.

Give me a true understanding of the honor, and love, which I owe to my king,
my

my country, and mankind in general : : but let no flattery nor distinction, nor any false bias, fully the purity of my love and gratitude towards thee; or divert the current of my thoughts from the fountain of reason and the source of felicity !

Let the ends of the earth remember thee, O God, and all nations fall down before thee !—Cherubims and Seraphims, and all the numerous host of heaven, pay homage, unutterable by mortal tongue, before the majesty of thy throne ! O Father omnipotent, reject not my humble praise !

Thou, thou art *all* !—To thee, O God, I offer up my prayer, from the hour I rise from the death of sleep, 'till my senses are locked again in darkness. Let all my hopes, and all my wishes center in thee, O Lord, and be directed to thy glory !

Fill my heart, with such knowledge of thy wisdom, thy goodness, thy justice, that I may delight in thy laws, and dwell under the shadow of thy mercy !

Let my remembrance of thee be sweeter
than the praises of an applauding world ;
and the riches of thy wisdom, beyond all,
the earth can afford !

Let the knowledge of thy sacred word,
transmitted down from age to age, guide
and direct my steps ; that *nature* being re-
stored by thy *gospel*, and *reason* enlightened
by thy *grace*, I may see and approve what is
holy, just, and pure ; and love, and fear,
and adore thy unchangeable perfections !

Thou, O mighty Lord of heaven, who
coverest the earth as with a cloud ; and
extendest the rays of thy omniscience to
all created Beings :—Thou whose wisdom
is profounder than the deep, and brighter
than the meridian sun—Thou who art in-
finite in all perfection !—O make thy
will appear to me clear as the light,
bright as the glories of the day, that
I may discern thy laws, and inflexibly
abide in thy statutes.

Shed thy influence on my soul, O Lord
Almighty, that I may possess such *forti-
tude*

tude as will always keep me in thy paths:—Thou, O God, art *truth*; and all my researches in which I remember thee not, are full of error and delusion.

Strengthen the *powers* of thy mind, O God, that I may *learn*, and *practise* all things which are agreeable to thee, till the approaching time arrives, when by thy mercy, I may behold with my eyes, the brightness of thy incomprehensible wisdom and glory!

Teach me, O Lord, to meet my *dissolution* with an *umble* and *contrite*, but *undaunted heart*; and O my father and my God! let me die the death of the righteous, that when I shall appear at the tribunal of Christ, whom thou hast appointed to judge the world, I may hear his sentence in extacy of joy, and become a partaker in thy glory.

O merciful, Omnipotent Father! O Christ, the saviour of the world! O Eternal spirit!—One supreme incomprehensible

ble God, hear this my prayer! Hear me, I beseech thee, and bring me to thine everlasting joys, for the sake of the same Jesus Christ who died upon the cross for the sins of the world! Amen.

After a long period with the class, the difficulties of the incoming pupils will have been overcome, and the teacher will be enabled to give the pupils a knowledge of the principles of the language which will be of great value in the progress of the class.

The E N D.